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The A.M.E. CHURCH REVIEW

PUBLISHED QUARTERLY

REV. J. S. BROOKENS, A.M., D.D., Editor-Manager

VOL. LVII. NO. 4 JULY-SEPTEMBER, 1946 NO. 152

EDITORIALS: THE REVIEW PUBLISHES THREE LATE ARTICLES—SOCIAL JUSTICE, NOT SOCIAL EQUALITY—"COURAGEOUS YOUTH"—"MAKING MEN"—NEGRO VOTERS GIVE THE SOUTH CONTROL OF THE GOVERNMENT.

BISHOP J. A. GREGG, LL. D., WORLD TRAVELER

BISHOP R. C. RANSOM, LL. D., REMARKABLE PERSONALITY

HOMILETICS

CURRENT EVENTS

HIGH CHURCHMEN

CONTRIBUTORS: V. M. TOWNSEND, HENRY R. LUCE, WALTER WINCHELL, GENE STONE, BRYAN LANGRALL, R. O. KEVIN, R. FRANCIS WASHINGTON, I. W. L. ROUNDTREE, JOSEPH H. MILLER, JAMES A. FLEMINGS, W. D. JOHNSON, JR., DANIEL A. POLING, JOHN A. HUNTER, S. S. MORRIS

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FRANK M. REID —:— GEORGE W. BABER

A. M. E. Church Review

The Religious Journal of the AME Church.
Founded by Rev. B. T. Tanner, D. D., 1883

Entered as second-class matter, at the post office at Nashville, Tenn.

Published Quarterly at 414 8th. Ave. S. Nashville 4, Tenn. by the
Board of Publication of The A. M. E. Church.
Bishop D. H. Sims, A.M., D.D., President of the Board
211 N. 53rd Street, Philadelphia, Pa.

Rev. J. S. Brookens, A.M., D.D., Editor-Manager
509 Weinacker Avenue, Mobile, Alabama

SUBSCRIPTION PRICE —:— $2.00 PER YEAR

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MOTHER

By GEORGIA DOUGLAS JOHNSON

If I had but one song to sing
That song sung to you I'd bring
Mother!
If I should search the world's wide mart
I could not find the counterpart
Of your benign, unchanging heart,
Mother!
If I had but one prayer to pray
Betwixt me and the judgment day
I'd spend that parting breath to say
"Mother."

Defender Photo by Nat Brown

NEGRO SLAVE'S GRANDDAUGHTER NAMED AMERICAN MOTHER OF 1946

NEW YORK, May 1 (AP)—Mrs. Emma Clarissa Clement, of Louisville, granddaughter of a slave, today was chosen as the American Mother of 1946 by the American mothers' committee of the Golden Rule Foundation. Mrs. Clement, the first Negro elected, is 71 years old and has seven children.

Mrs. Clement, whose children include the president of Atlanta University, Atlanta; a professor of physics, a professor of English and an army chaplain, is former national president of the Women's Society of the African Methodist Church.

ANNOUNCES ELECTION

Mrs. Clement's election was announced by Mrs. Harper Sibley, of Rochester, N.Y., American Mother of 1945.

She was nominated by Mrs. Ruth M. Worrel, of New York city, executive secretary of the United Council of Church Women.

Telephoning Louisville to notify Mrs. Clement of her selection, Mrs. Sibley said she was told by a daughter that "mother is speaking on a radio program right now." Her subject was "The Family."

Mrs. David De Sola Pool, chairman of the mothers' committee, said:

"In selecting Mrs. Clement as the American Mother for 1946, the committee gives recognition not only to the great personal qualities of Mrs. Clement as a mother of children who are devotedly serving their country and their people; as a partner in her husband's ministry in his lifetime; as a social and community worker in her own right; but it gives recognition also and pays tribute to the great spirit of America.

"Our republic has struggled through many phases of national development to achieve the freedom, equality and brotherhood which must remain our goal as they are our slogans."

Mrs. Clement is the widow of a former Bishop of the African Methodist Episcopal Zion Church in Louisville.

One of the committee members who voted for Mrs. Clement was Miss Mary E. Hughes, New York city, a native of Louisville, and a member of the Society of Kentucky Women.

"I never dreamed I would ever in my life vote for a Negro," Miss Hughes said. "But when I saw her record I couldn't be fair and serve on the committee without recognizing it."

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Editorial

The Review Publishes Three Late Articles

By The Editor

In this issue we publish these articles: Bishop J. A. Gregg, World Traveller; Bishop R. C. Ransom, World Personality; Church Boards Hold Meetings.

The first two were sent to the A. M. E. Church Recorder in December; the last following the close of the three Board Meetings, the Financial, Church Extension, and the Publication Boards; the first two covered outstanding Pastors in the Third and Fourth Districts.

As we all know strikes have put the Southern and Western Recorders out of circulation for four months. Dr. Norris, Editor of the Christian Recorder, states that because of criticism by other candidates for the Bishopric, he has failed to publish articles sent by me in December.

As to the article on the Board meetings, Dr.Norris feels that this article is reflectory.

My position as a church Editor is that the Truth is never reflectory. I am required, as a General Officer, to tell the Truth or ready action may be taken by the aggreived persons through appeal to the Bishops' Council and the Publication Board.

It is unthinkable in a day of widespread intelligence, widespread circulation of the Negro Press, in this day when we are facing most critical scrutiny by other denominations and the secular press that any attempt shall be made by the A. M. E. Church Press to cover up, to ignore, to hide true facts concerning the Truth of African Methodism. The Bible declares: "Ye shall know the Truth, and the Truth shall make you free."

So far as the Editor of the Review is concerned we shall write "True Facts" of our church's deliberations as we have always done without Fear or Favor for a quarter of a century.

We are not trying to get even; we are not trying to reflect upon any one; but we are trying to give the A. M. E. Church the Facts, let the blow fall where it may!

SOCIAL JUSTICE — NOT SOCIAL EQUALITY

By The Editor

Yes, that is what American Negroes, a Minority group along with all other Minority groups within this great commonwealth, with other National groups are demanding.

Too long political freebooters who have feasted on class and racial hatreds have befogged the clear skies of human justice with a shibboleth of political hate wrapped up in whatever garments of expediency applicable to their circumstances; in America the most adaptable shibboleth used to enslave American Negroes, has been social equality.

And yet, there is no such thing as social equality for all white; for all Negroes; for all Jews; for all bankers or for all bakers.

Social equality is a matter of social tastes; we associate with persons of similar tastes in art and culture; men working on the same job do not enjoy social equality unless their tastes are similar regardless of whether all are white or all are Negroes, or whether they are of different racial groups.

The Governor of Alabama does not associate with his secretary socially although he or she may be a white secretary, but he does associate with his secretary administratively. American Negroes do not crave social association with American whites no more than in the usual number of cases that are bound to occur where different racial groups exists contiguously together; racial delineations do not determine social attitudes nor social associations.

Social attitudes go deeper than skin color; they inhere within the personalities of peoples and we are proud to associate socially with those who have something in common with us whether they belong to the same racial group or to a different one.

Bishop D. H. Sims was seated on a diner travelling from New York to Washington at a table for four, the only Negro in the dining car.

All tables were filled and three students from Vassar, fashionable white college for girls, stood, awaiting seats. Finally, one bolder than the others took a seat at Bishop Sims' table; the others quickly followed suit.

Bishop Sims was reading a letter written in French by a friend of his, now in Paris, France; the envelope atttracted the students' attention. They were surprised that a Negro could

read French! They inquired of him his name and business; then, they conversed with a foremost American scholar in French!

And then, they told the truth of their racial Misology which their hunger caused them to overcome. For when they overcame racial inhibition and met an American Negro they were agreeably enlightened and found to their intense surprise, cultural equality!

But social equality is not the shibboleth of the Negro Masses—we demand Social Justice! Let justice roll down like waters and mercy as a mighty stream! Give us justice as breadwinners; set aside such abortive attempts as made by the Frisco railroad to discharge nearly one hundred and fifty Negro firemen, brakemen and porters, some of whom had worked nearly thirty years for that soul-less corporation.

These faithful employees went into a Federal Court and obtained a long time injunction; but why was that necessary?

Just what is in the heart of American commerce and industry as to Economic Justice for American Negroes? Is color or efficiency to rule as the condition to hold a job? What more can American Negroes do to prove their rights to hold jobs wherever jobs are to be had?

Since we are one tenth of America's population we have an economic right to one tenth of all America's jobs wherever we can efficiently take care of them.

We want social justice in America's vast transportation systems that include railroads, buses, ships, boats, and airships. All we want is an American dollars worth with the same value attached that is given to the rest of the public.

Some railroads tell Negroes to wait until whites finish eating in dining cars; some railroads hide Negroes behind curtains to eat the same food, to be served by the same waiters, to use the same silver, and to pay the same prices.

What we want on dining cars is not social equality; we want a dollars worth of social service!

We do not go to diners to eat with whites but to eat!

Recently the Editor was the guest of Dr. S. Kolen, able pastor of Avery Chapel, Oklahoma City, Oklahoma. Dr. Kolen called the Frisco railroad station and was assured he could have Pullman accommodations for me but when we went to pick them up the agent deliberately lied, and denied his previous promise simply because the Pullman reservation was for an American Negro; and he mendaciously declared to me that the segregation laws of Texas and Louisiana prohibited Negroes occupying Pullman berths in open Pullman cars!

Recently in Alabama a cheap politician, Gordon Persons, chairman of the Alabama public service Commission called the Commission in a session to pass a law segregating Negro car passengers. Mr. Persons was preparing to run for Governor!

The L. and N. Railroad vigorously opposed this vicious racially biased mandate openly declaring that the L. and N. Railroad would risk court action by the State of Alabama rather than carry it out.

On May 7, this political and racial misologist ran last! of the five Candidates for Alabama's Governor. Mr. Gordon Persons came in at the tail end!

The South is no longer the fruitful field for hate billies of the Gordon Persons, Bilbo, Rankin, and red suspenders Talmadge of Georgia type!

Another race prejudice politician is a "Wasser;" he is no longer an "Isser" so far as Georgia's Political office is concerned; he is ex-speaker to Georgia's house of Representatives Harris, Titular head of the "Cracker Party" in Georgia.

Recently four thousand Georgia Negroes marched to the polls at Augusta, Georgia in a state where the Negro has for the first time in seventy-five years enjoyed Political Justice, which is Social Justice too; and defeated the "Cracker Party" and its representative in the Legislature!

Give us Social Justice Economically, Politically and Educationally. Give Us Social Justice in Transportation, and Hotel Accommodations. Give us Social Justice in America's opportunities for advancement, in every phase of our national existence.

We congratulate the noble character of that group of American women, The Golden Rule Foundation, Mothers who graciously selected the grand-daughter of a slave, Mrs. Emma C. Clement, as the American Mother of 1946!

They have chosen one of their most excellent colleagues; an American woman whose career, as a wife and a mother, compares favorably with highest American traditions of motherhood.

Her sainted husband rose to the highest pinnacle of success in his church, the Bishopric of the A. M. E. Zion Church. Her chilren include Dr. Rufus Clement, Ph. D., President of Atlanta University; her other children include a Professor of Physics, a Professor of English, and an Army Chaplain; and Mrs. Clement is the former President of the Women's Missionary Society of the African Methodist Episcopal Zion Church.

This is the Social Justice of Opportunity, of just recognition of the noblest qualities in womanhood regardless of race!

Said Miss Mary E. Hughes, of New York City, a native of Louisville, Kentucky, Mrs. Clement's home, and a member of the Society of Kentucky women: "I never dreamed I would ever in my life vote for a Negro. But when I saw her record I couldn't be fair and serve on the committe without recognizing it."

This is the type of Social Justice we seek as an integral part of American Life!

Do not let hybrid politicians who are suffering with the disease of misologism deceive you, America; we are demanding "In;" we demand Social Justice.

Judge Hastie, who forthrightly and courageously resigned from the War Department rather than be a "Flunky" in the face of wide open racial discriminations was inaugurated; Governor of the Virgin Islands as the first Negro Governor since American domination.

Again, we congratulate American fair play for in recognizing the sterling administrative qualities of this able Negro Jurist, who also has backbone, America once more gives the American Negro Social Justice! There are other American Negroes just as able, just as qualitative as Mrs. Clement and Judge Hastie; and they too, seek Social Justice! We forever decry racial affiliation as the basis for brains, ability and character; we forever affirm individual fitness as the only test for human efficiency.

Give us, a potent American minority, Group Social Justice; a justice that opens unto the American Negro every avenue in American Industry, American Politics, American Education; then, and only then shall American Democracy show other world nations that America is really the land of the free and the home of the brave.

——oOo——

"COURAGEOUS YOUTH"

By The Editor

Youth is characterized by the desire to know why and where; to do or die; it is sublimely courageous.

Courage is the antithesis of Fear, the state of mind that is careless of self-preservation, impossible conditions, mountainous impassages, sheer precipices, indescribable sufferings and the burning holocausts of bloodiest battlefields!

War machines consisting of armored juggernauts, undersea transatlantic submarines, giant air battle cruisers weighing a million pounds and jet propelled air hawks that attain a speed of 550 miles an hour are built around the courage of youth.

Battlewise veterans of modern warfare from seventeen to twenty-two; the nation with youth power is the most dangerous! It is the conlusive evidence that Mind is the master of Matter! That in Youth there is most muscular agility and mental facility! That the mobility of the Youth Mind is superior to any other stage of human mental development; and thus we come to the quest of God for that Mind!

If the Rulers of Darkness in this world, the Masters of Modern Warfare, the Nations' Rulers can corral Courageous Youth, molding the flower of the world's population into savage, heartless, blood-thirsty beasts of human destruction, then, why cannot the Church, the Flower Pots of Heaven on Earth mould the mind of Courageous Youth into Flaming Torches of Heavenly Zeal to spread Good Will on Earth! To Inculcate Peace into the Heart of Men! To inspire the Youth of the world with messages built around the nobility of the character of Jesus! To build in the hearts of Courageous Youth the world over concepts and precepts totaling up into the Kingdom of God on Earth!

It can be done! For did not the Master of Human Divinity say, "Suffer them to come unto me!"

We do not imply mere impetuosity in Youth, for impetuosity without thought is dangerous; impetuosity without character is ignoble; impetuosity without proper guidance is ignorance; but impetuosity molded into intelligent courage, trafficed into avenues of Christian Training is God's strongest power for human redemption.

Heaven can also use the sound bodies, the agile muscles, the stamina and courage, the mobile minds and deathless loyalty of Youth!

Heaven's Armies, the Christian Churches are calling for Raw Recruits, Buck Privates, G. I. Jones; not to slay and kill, not to bomb and torpedo, but to Save!

God would preserve these millions of faultless human bodies from the Kingdom of God building programs; for Peace on Earth and Good will towards All Mankind!

Are we discussing mere Religion for Courageous Youth! No; for what is Religion?

Religion is our attitude towards Life's possessions. Youth can be religious without being conscious of God.

My Treasures are my Religion; the Things I worship!

If it is Pleasure, then Pleasure is my Religion! If it is money, then I have a money Religion; if it is my job, then my job is my Religion; the things I think most of are my Religion.

Christianity may be the Religion of Courageous Youth, but a Religion may not be Christianity, for there are Buddhism, Shintoism, Mohammedism, and many other Religions whose Devotees number hundreds of millions.

The Function of Christianity is to inculcate the knowledge and the desire for Christ into the minds of Courageous Youth; the Sunday Schools, the Sunday School Conventions, the Allen Christian Endeavor Leagues, the League Conventions, the Youth Councils and Youth Congresses of Christian Churches, and the Preaching of the Gospel are all designed to touch the youth mind, for the mind is the human dynamo that propells all human activities, good and evil.

The mind is susceptible to Good and Evil; the impressionability of the Youth Period and the ready response of Youth Courage to implanted motives are conducive to powerful Christian reactions.

The ready response of Youth Courage to most intricate and dangerous war activities leave no doubt in the Church's mind that these same forces of Youth Morale may be properly trained to do good, to build a new world on the ashes of the world's most destructive war, to assuage the bloody wounds left by giant military machines of human conquest, to erect anew the nobility of humanity where Hate has recently wreaked carnage and havoc; to teach Tolerance, Good Will and Faith in G o d throughout the World's Nations!

Youth! Oh, Courageous Youth that has served gloriously as Cannon Fodder!

Oh, Courageous Youth, whose forty million bodies are strewn from Paris to Berlin, from Berlin to Moscow, from America to Japan, from London to Burma, from Pearl Harbor to Abyssinia, the Living God calls you; He would militarize your facile minds, your faultless bodies to fight the diseases of Hate, Envy, Strife, Ignorance, Racial Intolerance; the Social Diseases; He would utilize your unmatchable courage to make His world a better world! He would conscript the Flaming Courage of Youth to plant the Flags of the Kingdom of God on the mountain tops of Posterity as Beacon Lights to broken hearts, maimed bodies and stricken human souls!

Courageous Youth, we Salute You!

"Ships sail East, and ships sail West,
With the self same winds that blow.
Tis the set of the sail, and not the gales,
That determine the way they go.

"Like the winds of the sea are the
ways of Fate,
As on through life we go;
It's the set of the soul
which determines its goal,
And not the calm nor the strife."

"MAKING MEN"

The pessimists propagandists are working overtime today, as they did in the days of Habakkuk; they are busily engaged with philosophical microscopes that are bereft of historic orientation berating the stamina of the Church of Allen; they can see nothing but evil in this most wonderful social-divine institution and, according to their most worthy judgments, we are doomed to an early disaster; already the grave diggers of time are preparing the last resting place for the institution Richard Allen founded at the close of the eighteenth cntury. Their most vociferous protagonists are to be found on every hand; they are those who forget that God is the sustainer of the Church; who pessimistically, in the same breath, ask the profound question: "What shall the A. M. E. Church do to save itself?"

Institutions don't die so long as they make men capable of surviving the bitter struggles for supremacy that continually rage in the habitations of humanity in all ages and generations.

Short sighted seers, those whose visions are marred by the seeming abundance of destructive forces prevailing in the church today, may be hopeless; but while we are surrounded by unwholesome conditions it is wise to consider the central truth in the church's existence, and that is the divine origin and purpose of the organization.

Yes, I suppose our future would be dark and forbidding, our hopes of continued success nil, if we had no other dependence than man. Did man ever look to man for the answer to the riddle, "the future state of the church in any age?" Searching all authentic evidence available in extant Christian literature we do not find any records disclosing any suitable remedy advanced by man for the salvation of the church.

Again we recur to the thought that social divine institutions do not go into social decay so long as they produce man power; and the capacity to produce suitable man power is inherent in such an institution that has God as its founder and the Kingdom of God as its object.

Are we bereft of the necessary forces, moral, intellectual, social and spiritual to such an extent that the present day leadership of Allendom is threatened with collapse? Has African Methodism lost its talent under divine guidance to reproduce a sufficient progency that will be able to defend the sacred heritage the fathers have left us?

What, with an enlightened laity and ministry that are comparable with that of like institutions; with many educational institutions dedicated to the proper training of leadership; and with an

enlightened press ably proclaiming the light to those who walk in darkness, are we a hopeless, dejected, defeated, unintelligent, unspiritual, immoral and unsocial mass that has reached the disintegration point?

I say no; rather let us look around our dominions and rediscover the seeming dormant qualities that are available for the church to defend itself with in all times of stress and danger.

Countless panaceas are suggested to save the church. The would be economists glibly assert the pathway of salvation lies along the roadway of amputation; that if we cut off some of the limbs of the Tree that has a growth of one hundred forty-eight years we shall surely be cured of all our ills.

Why discountenance the wisdom of the Fathers? Why dishonor the labors of the sainted Founders of this social-divine Institution? They were hardy warriors, divinely led, they walked by Faith and not by sight!

Our present ills are deeper than those that may be reached by the pruning knife of the false economist. The Fathers exposed their purses to preserve their pride, and so must we. To unload the ballast by combining the Recorders, discontinuing the A. M. E. Review, not electing any Bishops, eliminating the department of education, etc., will not provide proper equilibrium for the ship of Zion; will not cure us of our present illness. The Ship of Z i o n needs to alter her courses, and not to chop off her limbs that have proven to be the haven of refuge to thousands amid the storms of life; that have shaded the distraught and sheltered the exhausted from the heat during the weary marches this race has been making a century and a half!

All these limbs have contributed their share to making men and who can say how many seed germs of manhood our departments and our episcopacy have planted in human hearts. Certainly we have cause to rejoice to day in the fact that fourteen bishops, seven thousand pastors, two hundred seventy-six presiding elders, ninety-six annual conferences and one million adherents have proclaimed their allegiance to this great Tree with all its limbs.

I referred to the lack of historic orientation of the pessimists. Regarding that I would point out that Grecian culture, Roman, militarism, the autocracy of French kings, the ascendancy a n d descendancy of Roman Catholicism, the outbreak of Protestantism, the multitude of Protestant movements, the decline of many and the present survival of existent religions were due and are due to Leadership!

Those Religions that failed to reproduce Leaders, to have a continuity of making men, disintegrated; and only those Religions that crush manhood, stultify self-respect, allow abortive leadership to corrupt the heart of His church with ungodly political machines, ungodly lust for power, ungodly greed for filthy lucre, ungodly exercise of episcopal authority, that allow ungodly leadership to destroy Christian manhood, those Religions shall inhabit

the boneyards of Time.

Let the Leaders of African Methodism beware lest they neglect so weighty a matter, fail to accomplish their God given task and wreck Allen's heritage to Western civilization. Let them continually realize that the Church of Tomorrow must be led! That Leaders cannot be made overnight! That they are here for a season only! That they, above all deeds, must make men!

——oOo——

Negro Voters In The North Give The South Control Of The Government

By The Editor

There are 431 votes in the electoral college which chooses the President of the nation; 132 of those votes came from Georgia, Florida, South Carolina, North Carolina, Texas, Mississippi, Louisiana, Alabama, Arkansas and Tennessee; and they are always anti-Negro

And yet, these ten states, through the processes of our National election machinery control the governmental policies of a nation of 48 states, and 132,000,000 inhabitants!

The population of these ten states aggregate 25,000,000 persons or about one-fifth of the total population; they are the poorest economically, paying the lowest wages in America.

Their educational standards are the lowest with the exception of North Carolina, to be found among the forty-eight states.

South Carolina, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, and Tennessee require the payment of a poll tax of from one dollar to one dollar and a half a year for the privilege to vote in all state elections. This inquitious usurpation of the sacred rights of the ballot within the precints of a domocratic government robs millions of American citizens in these eight southern states of their ballots, and gives to southern political oligarchies complete domination not only of state governments, but of our National Government!

The two legislative branches of our government are the House of Representatives and the United States Senate; there are 435 members in the lower House and 96 in the Senate.

Both bodies are composed of such committies as Banking and Currency, Naval affairs, Military affairs, Treaties, Judiciary, Election, Labor, Commerce, etc.

The members of all House and Senate commities are selected out of the members of the two dominant political parties, the Republicans and the Democrats. The party receiving the largest electoral college vote elects the President; the party having the largest vote in the House and the Senate has the largest Committee membership and elects all committee chairmen.

For instance; at the death of Mr. Roosevelt, Mr. Truman, as

Vice-President, was also President of the Senate, and a Democrat; he succeeded President Roosevelt and was inaugrated President of the United States.

Then the Democrats were able to elect U. S. Senator McKellar, a Southern Democratic Senator from Tennessee, a poll tax state, President of the U. S. Senate.

The South has all the most important House and Senate chairmanships because, year after year, lilly white democratic primaries and the inquitous poll tax have re-elected these committee members to the House and the Senate; for up to now, in these ten dominating Southern States, there has been a one party government which is a distortion of American Democracy!

Only a fraction of the population in these ten states vote to select State and National Officials; it is advantageous to the continued life of these southern political one-party machines for a small part of the electorate to go to the ballot boxes.

With a two-party political government such traditional reactionaries and Negro haters as Rankin, Bilbo, and Eastland of Mississippi; George, Russell, and Cox of Georgia; Fullbright of Arkansas, and Governor Laney, of the same state; Tom Connolly and Sam Rayburn of Texas; Ellender and Overton of Louisiana; Johnson of South Carolina; Bankhead of Alabama; McKellar of Tennessee; Governor Sparks of Alabama; ex-Governor Talmadge and ex-Governor Rivers of Georgia. Lieutenant-Governor Handy Ellis and Gordon Persons, Chairmen of P. S. C., of Alabama would be forever eliminated from American political life. And just how do the Northern Negro Voters keep the South in Power; and thereby give the South control of our Government?

In the states of New York, Pennsylvania, New Jersey, Kentucky, West Virginia, Indiana, Ohio, Illinois, Michigan, Missouri and Kansas Negroes form the political balance of power; that is to say, the whites are so evenly divided between the Republicans and the Democrats that the nearly four million Negro voters who live in these eleven Northern and border states can easily swing the election to the Republicans or the Democrats.

If these Negro voters had supported Dewey in 1944, he would have carried the electoral college; and he, instead of Truman would be President today!

Every vote by a Negro for Truman and his running mate, and the Democratic National ticket in 1948; every Negro voter who votes for Democratic Congressmen in the Fall elections this year, by his or her vote endorses the abuses heaped upon American Negroes by Bilbo, who called Negroes mongrels, a cross breeded dog of lowest grade; of Eastland, who deliberately lied in a most vicious attack upon the sacred records of Negro soldiers; of Bankhead, whose political creed is: keep "Niggers" on the farms wearing overalls and brogans; of Ellender and Overton, who declared the United States had been disgraced with the appointment of Judge Hastie as Governor of the Virgin Islands; of Johnson, of

South Carolina, who declares Negroes and mules are comparable; and who helped defeat the anti-poll tax bill in the South Carolina House of Representatives; of Fullbright, of Arkansas, who is a Rhodes scholarship winner, but whose creed is to exterminate all American Negroes' political rights!

And there are George, Russell and Congressman Cox of Georgia; poll tax McKellar, of Tennessee, and a host of Southern Bureaucrats, whose jobs depend upon the four million Negro voters in the eleven Northern and border states mentioned above; they and their subordinates are employed in Washington by the millions.

If the Negro voters in Pennsylvania, New Jersey, New York, Kentucky, West Virginia, Indinana, Ohio, Michigan, Illinois, Missouri, and Kansas will vote for Republican Congressmen in this fall's elections we shall be able to oust Southern Democratic Chairmen from their committee chairmanships; bills to grant Negroes political justice that are now viciously withheld by committees from the floor of the House of Representatives will be reported out; high priced jobs now held by Southern Bureaucratic reactionaries can be demanded by Negroes who are capable of handling them; thousands of cases of job injustices can be eliminated; President Truman will be compelled to play ball with the leaders of a people possessing such powerful voting strength, if we will strike a death blow to the Southern political oligarchy that has for seventy-five years completely enslaved millions of Negro citizens in Georgia, Alabama, Texas, Mississippi, Louisiana, Tennessee, South Carolina, Florida, Arkansas with the Voting Power of Negroes in Northern States!

Vote from Senator Wagner in New York; Senator Sabbath in Illinois; Governor Lausche, of Ohio; Senator Guffey, of Pennsylvania; Senator Tydings, of Maryland, and Negroes indirectly vote for Bilbo, Rankin, Ellender, Eastland, George, and McKellar; Negroes vote to keep Bob Hannegan, Post Master General and Democratic National Chairman in power; Judge Vinson, U. S. Treasurer, in power; Eight Democrats and only one Republican on the U. S. Supreme Court Bench; we vote to approve Mr. Truman's policies which endorse open racial discriminations against thirteen million American Negroes; we must correct governmental injustices with our ballots!

One hundred thousand Georgia Negroes; thirty-two thousand Florida Negroes; thirty thousand Alabama Negroes; thousands of Negro voters in Tennessee, North Carolina, and Texas; and the politically enslaved Negroes of South Carolina, Arkansas, whose Governor Ben Laney has defied the U. S. Supreme Court that ordered Arkansas' lilly white democratic party to "open up;" and Mississippi, where tens of thousands of Negroes in the Delta are marshalling their support behind able Mississippi Negro leaders such as Percy Green, Editor of the Jackson, (Miss.) Advocate, Perry Howard, National Committeeman, Bishop S. L. Greene, Judge Moon, and scores of others, are saying to the four million

unrestricted Negro voters, in Northern, and border States that the clock of Time has struck! The hour for Political Freedom has arrived for all Negroes! The time to have the political funerals for entrenched Southern one party government is now!

If you want to eliminate Southern political power in Washington you can do so by voting for Republican Congressmen this fall; and not for Democrats!

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"Bishop J. A. Gregg, L.L.D., World Traveler"

By J. S. Brookens

Human progress has been implemented through all centuries by pioneers in every field of social activity; science has had its Benjamin Banneker, Benjamin Franklin, Dr. Curie, Eli Whitney, Thomas Edison, Marconi, Bell, Isaac Newton, Archimedes, Henry Ford; Music has had its Beethoven, Mozart, Wagner, Handel and Paderewski; Biology its Mendel; Sociology its Spencer, Hobbs; Religion its Buddha, Mohammed, Confucius, and Jesus, of Nazereth; Poetry its Shakespeare, Marlowe, Longfellow, Lord Byron, Edgar Allen Poe, Whittier; Religious Crusaders its St. Augustine, black Bishop who first preached the Gospel in the British Isle, Arminius, Calvin, Savanarola, the Wesley brothers, Richard Allen, Paul Quinn, H. M. Turner and John Andrew Gregg.

Bishop
John A. Gregg

As Balboa circled the globe to discover the Pacific, Columbus sailed west to prove the earth circular, thereby discovering the Western hemisphere, Magellan sailed around the tip of South America to navigate the Straits of Magellan, Doolittle flew the Pacific, and Lindberg the Atlantic so did that intrepid spirit, in whose being is the blood stream of world pathfinders, the Right Reverend John Andrew Gregg mapped out the uncharted expanses, open up new religious worlds for the Protestant faith, traveling "by Air" approximately seventy thousand miles as an Apostle of our Saviour, as an Ambassador to bloody battle fields for the Kingdom of God; as a Messenger of cheer and hope to a million brown warriors who have trekked across global battlefields, by night and by day, killing and being killed for something their own country relentlessly denies them and their love ones, "Democracy."

Not only did this flying Bishop of African Methodism fly seventy thousand miles but he also traveled by ship and overland over twelve thousand miles that he might deliver the "Message", encourage mothers' sons, revitalize the "Morale", Christian morale of black America which remembered the cruelty of American racial discriminations even as they vainlessly died,

brave victims of world blood lust, the antithesis of the Christian faith: he is truly a world figure, and international traveler.

But did the Fourth Episcopal District fall off, did the work suffer, did Bishop Gregg desert his General Conference assignment in traveling these tremendous distances as he courageously faced the ever present devastating air travel dangers which have snuffed out thousands of lives among whom was Bishop Leonard, of the Methodist church, who perished when returning from a similar journey in a plane crash over Iceland?

No, a thousand times No! The most magnificient reports ever established have been compiled by the African Methodist Regulars who man our pulpits in the glorious Fourth District; they, like their indominable leader, dare death even as they conquer though they die! Their leader has inculcated them with his unflagging spirit of "traveling on," by land, by sea, by air, as they unitedly lead on the hosts of Allen in the Fourth to greatness indescribable; you ask; is this so? I readily reply, "come and see," by reading a compilation of the recent Annual Conference reports kindly furnished by the presiding Bishop:

No. of Churches	274
No. of Pastors	270
No. of Presiding Elders	14
Total Conversions	2598
Total Accessions	4480
Total Baptisms	1682
No. Full Members	55409
No Probationers	2590
No. Members died this year	623
Total Dollar Money	$40,532.10
Total Regular Education Money	$9,333.75
Total Ed. Money, Wilberforce Drive	$36,060.00
Total Presiding Elders	$23,057.63
Total Paid Pastors	$253,608.29
Mortgages on Parsonages	$2,050.00
Mortgages on Churches	$14,578.92
Total Value of all Properties	$3,282,203.38
No. Scholars in Sunday Schools	18,252
No. Teachers and Officers in Sunday School	3636
Grand Total raised for all Purposes and Total Values	$8,089,900.27

What stupendous records of accomplishments these figures portray! Truly, the church is moving on! But who are those whose heart beats register in unison with that of renowned "World Traveler," Bishop J. A. Gregg? To answer would require the names of over 55,000 faithful God fearing Co-Workers, but we shall name a few of the outstanding servants who cry to their charges, "Lengthen your strides," "lengthen your strides."

There is Dr. D. H. Harris, with whom I was ordained in the Chicago Conference a quarter of a century ago: Drs. W. W. Harris, able theologian, J. D. Coston, W. N. Reid, W. H. Jones, Joseph L. Roberts, H. E. Stewart, who has seen them come and go, A. J. Carey, Jr., C. P. Smith, Lloyd Peebles, M. C. Wright, W. H. Griffin, A. Leon Bailey, J. L. Poole, S. P. Johnson, W. H. Jenkins, J. S. Drake, U. S. Robinson,

Patrick Crigler, Harry Johnson, creator of the Evanston, Illinois social center Church, G. I. Holt, A. L. Williams, "a preaching man," H. L. Heywood, C. S. Spears, C. S. Wingate, W. W. Smith, M. E. B. Peck, George W. Williams; the Chicago Conference Prisiding Elders are headed by Dr. Robert Thomas, leader of the Fourth District delegation, B. N. Taylor, J. C. Brewer, an able candidate for the Editor of the Western Recorder; and then the Chicago Conference also presents Dr. Eugene Thompson for the Manager of the Book Concern with Dr. Brewer, both of whom were unanimously endorsed by the Fourth District; and Dr. A. Wayman Ward, Bethel, Chicago, a friend to all mankind, for the Bishopric; he is one of the church's most able aspirants, and likeable servants.

In the Michigan Conference among the leading kingdom workers are Drs. M. R. Rhonenee, P. W. Walls, Carlye Stewart, W. A. Crider, J. W. Wright, J. A. Dean, William F. Rice, S. S. Harris, S. C. Davis, J. A. Dames, J. A. Charleston, H. L. P. Jones, E. B. Williams, D. H. Huggins, M. L. Simmons, A. W. Peterson, A. D. Evans who are among our ablest pastors; and Drs. R. Francis Washington, David Blake, Sr., team working Presiding Elders and Dr. J. D. Howell, St. Stephen, Detroit, heavy episcopal timber who, too, has been endorsed by not only the Michigan Conference but by the Fourth District along with Dr. Ward.

Bishop Gregg has a great team of Presiding Elders in the Northwestern Conference. Dr. William Ogleton, another Ministerial Classmate of the Editor of the A.M.E. Review in the Chicago Conference, and Dr. William E. Guy, whose writing caption is "The Morning Cometh;" able pastors are D. H. Folden, A. J. Irwin, A. R. Parks, W. L. Johnson, J. W. Collins, L. P. Ashford, W. M. Berry, C. H. Copeland, I. M. D. Washington, B. N. Moore, and H. C. Boyd, who prays for me. The Indiana Conference scientillates with brilliancy in church leadership personnel among whom we note Dr. John Alexander, outstanding pulpiteer, leader of men in the Indiana Conference, Chairman Finance Committee, and unanimously endorsed for General Secretary, the Church Extension Department; he leads Bethel, Indianapolis to untouched height; he will do the same with our Church Extension work. Drs. S. D. Hardrick, emiment church builder, J. C. McCormick, J. E. Reddick, W. T. Alexander, A. E. Taylor, M. D. Robinson, B. F. Adams, H. H. Black, W. D. A. Shannon, F. B. Jones, L. S. Parks, W. E. Mayfield, old friend, H. D. Saunders, J. H. French, C. H. Jackson, D. H. Perry, Lyle Courtney, C. S. Patterson, R. W. Jackson, and Dr. Mitcham.

A fine team of Presiding Elders is Drs. J. P. Q. Wallace, whose famous caption is, "Facing The Facts," and J. E. Bradford.

The Illinois Conference vies with all others not only in the Fourth District but throughout African Methodism and their Board of Presiding Elders are Drs. G. W. Brewer, one of the famous Brewer brothers, M. R.

Dixon, Sr., famous father of a famous son, M. R. Dixon, Jr., of Denver, Colorado, and George B r o w n ; great pastors include Drs. W. R. Stewart, H. E. Walden, A. J. Parker, R. S. Henderson, W. A. Searcy, J. H. Sydes, M. M. Pool, J. A. Dickerson, J. H. Davis, J. I. Thomas, J. A. Randolph, K. J. Siddall, R. S. Everett, C. W. Stratton, T. H. Stoner, L. B. Miller, W. N. Guy, L. L. Milam, J. H. Archer, A. C. Jones, W. J. Oliver, I. C. Daniels, W. R. Thompson, and George E. Young.

In the Ontario Conference Drs. W. C. Perry, Lorenzo Wagner, C. P. Jones, and G. E. Penny hold high the banners of Allen's Church and the Kingdom of God; there are none m o r e worthy.

Lay members who are great stars in the church firmament include Brothers Fletcher Pegues, James Hall, George Cross, William Entzminger, Drs. Aaron Toodle, M.D., Joshua Brown, M. D., I. M. Henderson, M.D., C. B. Scruggs, M.D., and L. H. Berry, M.D.

Attorneys George C. Adams, H. C. Dudley, G. T. Perry, S. L. Longmire, Roy L. Washington, E. P. Blakemore are among our leading lawyers, Doctors a n d business men in the Fourth District who support the Church, and Attorney Dudley is the able president of our National Lay members organization and legal representative for the Michigan Conference.

"FIX IT."

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BELIEVE IT OR NOT

By V. M. Townsend

Bishop George W. Baber, recently assigned to the diocese of Arkansas, has shown himself a master workman, of whom no one has reason to be ashamed. His reception, and subsequent developments mark him as a wise and safe leader and prediction is that never will the church have any trouble with him. He is wise in his conduct, calm in a cyclone of confusion, firm with his brethren, but as kind as a mother with her child, strict in the observance of the law and order and Christ-like in his devotion and love for the right.

His charming manner has unified every seeming faction, his lovely wife has purified and sweetened t h e atmosphere throughout the State, and praise is on every lip for the Babers. Knowing him as I do, I knew he would do right, but I did not dream that he was the giant that he is until I came in close contact with him as a neighbor living next door. If the Lord lets him live, he will be a blessing to the church. He is really supervising the work; he is found traveling, preaching, lecturing, and associating with the ministers and lay members of the State. Much more I wish to say, but I know the limited space in your little paper.

"Uncle Vince."

"BISHOP REVERDY C. RANSOM, L.L.D., REMARKABLE PERSONALITY"

By J. S. Brookens

Somebody asserted that "leaders are born and not made," but therein we have the age-old conflict of the schools of heredity and environment; and added thereto is the conflicting philosophy of the "freedom of the will;" for if we are born into leadership regardless of the circumstances of life in which we exist, those conditions having no influence upon our beings mentally, morally, socially nor spiritually; leadership being inevitable and indestructible, requiring no exercise of the personal will that we may acquire such qualities which may enhance our individual progress; that an individual may gain "success," the "top," overcome "tough breaks," make a "comeback," or "seize leadership;" these implications, which lie in the assertion that "leaders are born and not made" are wholly contrary to any tenable doctrine of the "freedom of the will;" and the "fredom of the will" is a cardinal point of our Christian doctrines.

Bishop
R. C. Ransom

No we do not subscribe to the "leaders are born and not made" philosophy; but we are subscribing to the poet's truism that "honor and shame from no condition rise," thereby placing top priority upon the individual personality to assert itself, to develop itself, to arise above its environments, to surpass its forebears, to conquer its opponents!

And such a heroic personality is the Sage of Tawawa, the scintillating human star, the Right Reverend Reverdy Cassius Ransom, sterling episcopate, who weathered the mightest storms of opposition and wrested the highest honors within the gift of his church at Louisville, Kentucky, at the 1924 General Conference; and who is so abtuse, who so devoid of simple judgment, who so wilful a servant of envy as to suffer the immolation of just thinking upon the altars of blind prejudice, as to rashly assert that this noble character did not "make himself," did not look the adversity of race prejudice, the adversity of poverty, the adversity of ignorance, the adversity of human jealousies, the adversity of human weaknesses, and the adversity of human sin in the face; and say within himself "I am a man, and a servant of the most high God;" "I can and I shall overcome;" that having decided within the inner recesses of his soul, he bent his will, his intellect, his faith in himself and his God to the task of making Reverdy Cassius Ransom a man, a somebody, a Leader!

Did he sit down by the side of the road waiting for success, waiting for friendships, waiting for things to turn his way, wait-

ing for that leadership you are born with to assert itself, to come to his rescue? No; he went out into the avenues of life's highways where the conflict of humanity rage incesantly, where human personalities develop themselves in life's schools of experiences and whetted his appetite for success and leadership with numerous victories as a pastor, as a chautauqua lecturer, as a journalist, brilliantly editing The A.M.E. Church Review; as an outstanding pulpiteer; and finally as a victories aspirant for our Episcopacy.

For twenty-one years he has admirably wielded the sceptre of episcopal authority; employing a mind far above the average in judiciousness, humanitarianism; employing eloquence unsurpassed during our century; employing race consciousness rarely among scholars of note for Bishop R. C. Ransom has acquired the type of scholarship which enables him to be intellectually impersonal in the midst of America's most vicious racial inhibitions and prophetically discern the nonsense of racial superiority theories and practices; and the overwhelming evidences of all racial blood, personality and social unites.

Thus having equipped himself for leadership at Wilberforce and Payne Theological Seminary as an "A student," and through our ministry, that is an up and down immolation on the altars of service unto humanity, he has stood firm as a rock in the tenets of Allen, Quinn, Salters, Embry, Turner, Payne, Brown, with our other founders; stubbornly refusing to let cheap bids of temporary popularity tempt him from the imperishable landmarks of African Methodism which have have stood the tests of Time, for one hundred sixty years!

Today, he is fitly characterized as the Sage of Tawawa; he calmly reminiscences over a glorious career of half a century; he is distinguished as being the only living Bishop of our church upon whose head Bishop Daniel A. Payne placed his hand of consecration.

With these succinct observations before us it is no surprise that the Third District has enjoyed the greatest success in Dollar Money reports, Educational Money reports with a special $35,000.00 gift during the Wilberforce mortgage liquidation drive of President Charles Wesley; and with a new $35,000-.00 effort today to aid Dean John H. Lewis in erecting the $150,-000.00 modern Seminary Building; and with healthy increases in all four conferences, the West Virginia, the Pittsburgh, the North Ohio, and the Ohio, in membership, in Sunday School students, in A.C.E. League membership, and in church conversions.

The churches paid their pastors the highest salaries ever received; the Conference Youth Programs were never excelled; and the Missionary Women, under the excellent leadership of Mrs. R. C. Ransom, who is a woman of unsual ability, having successfully served as Dean of women at Wilberforce; and as head of Y. W. C. A. work in New York City, having a large group of young women in training before coming to Wilber-

force; and an alumnus of Vassar College; have established their greatest records, fully measuring up to all the heavy requirements of the widely distributed program Bishop Ransom carries on as a great leader.

His armor bearers are among the best in our church, being headed by Dr. Charles Wesley, leading American educator, outstanding historian, fine connectional episcopal material and President of our grandest institution, Wilberforce University, whose mortgage indebtedness of $119,000.00 has been decreased to a paltry $15,000.00 under Dr. Wesley's administration, through the fine cooperation of Bishops Reverdy C. Ransom, J. A. Gregg, D. H. Sims, and R. R. Wright.

Dean John H. Lewis, ex-president of Morris Brown College, Dunbar Junior College, and Shorter College is the able head of Payne Theological Seminary; he is living up to its most honored traditions; he is wisely building a fine student body as a necssary adjunct for the modern $150,000.00 Seminary building, whose blue prints have already been drawn.

The church has no better man to do this epochal job for "Payne" than my friend and teacher, John Lewis, who has brought excellency in scholarship to "Payne" and "Wilberforce" from Morris Brown, Yale and Chicago Universities; and Bishops Ransom, Gregg, Sims, Wright and Greene have magnificently underwritten the major portion of the $150,000.00!

Dr. Joseph Gomez, a humble and persistent seeker of our Episcopacy is easily the overwhelming choice of the Third District for their standard bearer in 1948, having already received the four annual conferences' endorsements; he is a successful church builder, administrator, and one of our most able preachers. He received the largest vote at Philadelphia except those received by Bishop Baber and Clayborne.

Dr. George Sims, one of our most widely known churchmen, competent secretary of the General Conference, a fine Presiding Elder who is leading to higher heights the Cleveland District that led the North Ohio Conference; he, too, is able Episcopal material and seeks our suffrage in 1948; as a connectional candidate.

Dr. Charles Spivey, outstanding theologian, great preacher, and successful pastor of great St. John, Cleveland, is also asking the consideration of the church in 1948; and there labors Dr. Wallace Wright on guard for the Church of Allen Chapel, Cincinnati; he is absolutely trustworthy to his great leader, to his Church; his qualities of fine leadership are recognized throughout African Methodism as he offers himself for our Episcopacy; he liquidated thousands owed on Allen Chapel Church in 1945.

Then Dr. Mason, able Presiding Elder of the Springfield District, Ohio Conference, presents himself for Episcopal honors in 1948; and there is one thing about Dr. Mason, he is sincerely honest in his convictions, his Christian practices; Dr. Mason offers $10,000.00 to Payne Seminary if elected a Bishop as an Endowment Fund.

One of the Church's finest laymen is Professor Valentine, Secretary of Wilberforce. It is safe to say that his association with our leading institution has meant many advantages to our church; he and Mrs. Valentine are among our finest lay members.

In Cincinnati Dr. Wallace Wright has an able collaborator in the person of Dr. Frank Veal, up and going pastor of Brown's Chapel where he not only paid off thousands of dollars, but he has raised and banked thousands of dollars for a new building.

In thinking of the Third District leaders we must consider Drs. C. J. Powell, treasurer of Wilberforce; Liggins, P. E. of the Ohio Conference; McCoy Ransom, A. A. Hughey, D. A. Nelson, E. J. Jones, G. D. Choice, Thomas Chryer, John Little, Milton Mickens, F. W. Thompson, A. C. Sumter, D. D. Irwin; my good friend, Dr. William Hodge, a Cleveland Institution; John Bright; Dean Gilbert Jones of Wilberforce, a preeminent scholar and writer; T. D. Tyson, S. C. McMillan, J. H. Mack, Roy Hutchinson, one of the District's best Presiding Elders; R. E. Taylor, A. H. Tate, E. M. Martin, F. H. Goler, C. W. Gordon, G. L. Caddell, Dr. Charles Steward, the preacher whose aphorisms, whose lucidity, whose living figures of speech are indescribable, who pastors Wilberforce University Chapel and who is among our best Episcopal talent; C. M. Reid, W. S. T. Jordan, V. D. Shelto, A. S. King, Huble Robinson, District Accountant, philosophical preacher, and leading financier; G. M. Reid, E. T. Wikle, H. P. Heath, H. L. Anderson, D. B. Taylor, Wesley S. Matthew, J. W. Storms, fine Presiding Elder, T. M. Greene, a mighty good man for the Secretary of Missions; B. M. McLinn, another good Presiding Elder; C. S. Butcher, Church Historian; G. A. Bryant, S. H. McBee, C. N. Thompson, J. L. Dandridge; G. S. Henri, fine musician, and Interdenominational President, excellent high Churchman; John Irvin, Evans D. Brown, F. M. Williams, M. C. Pollock, W. T. Lee, A. Nelson, A. H. Turner, and numerous others; with a loyal lay members' group proudly marching along our King's highway, led on by Bishop R. C. Ransom, enthusiastically aiding him to establish his greatest triumphs. But these are not all for we have not called the names of some of our Church's most loyal lay members, among whom are Brother J. P. Gilliam, Car Builder, of Martin's Ferry, Ohio; Brother Raymond Davis, of Columbus, Ohio, member of the Episcopal Committee; Miss Viola Smith, eminent Evangelist of Columbus, Ohio, and Mrs. Alma Polk, able newspaper woman, leader of Pittsburgh conference lay delegation, and National President, The Young People's Department, The Women's Missionary Society; and Attorney W. S. Rogers, prominent Zenia layman; Attorney Ray E. Hughes, trustee of Wilberforce University, of Columbus, Ohio; they are just a few of the thousands of fine lay members who support our Church and Bishop Ransom's leadership in the "Noble Third."

"FIX IT"

THE ETHICAL PROBLEMS FACING AMERICA

By Henry R. Luce

Address delivered by Henry R. Luce before the Duke Divinity School Convocation, Duke University, Durham, North Carolina February 12, 1946

A hundred years ago this land of ours was pevaded with a profound sense of optimism. It was the American Age of Faith. There was faith in God, faith in man, faith in the future of America. Poets and scholars and statesmen differing on most matters, as free men will, nevertheless were as one in giving voice to their reasoned and reasonable hopes for the fulfillment of what came to be called the American dream. Henry Clay's prophecy of manifest destiny was rapidly made manifest in the westward course of the covered wagon. The common people triumphed with their hero, Jackson; and democracy, a word which made George Washington nervous, became domesticated. Out from Concord strode the aristocratic Emerson to electrify the lecture circuits by his talk of the infinite potentialities of the self-reliant man. Oh, our compact, cried Whitman, hymning America, "the American compact is altogether with individuals."

But it was by no means an altogether pagan gospel, this gospel of coming joy. There was, in every town and hamlet, an earnest faith in God. Men and women prayed every day. There was a strong moral sense. It seemed as if there had occurred one of those rare moments in human history when the spirit of Promethean achievement and Homeric adventure was matched by a religious sense of duty and of the moral purpose in the universe. Surely, the American Council of Catholic Bishops spoke with more than provincial wisdom when they said, in 1837, that the United States of America was a "work of special providence."

Consider in what abundant measure the faith of that age was justified. Not even the tragedy of a Civil War (which then all hoped to avert)—not even that tragedy could nullify the happy prophecies. Tremendous things have been done in this land in one hundred years. And not only the creation of spectacular wealth. The phrase, "condition of the poor," has become almost archaic; we concern ourselves now with the "underprivileged" and seek to equalize the incomparable privileges of living in this land. Let us recall, too, that in this past century the land which inspired the faith of Clay and Emerson and Whitman became the home of the most successful migration of poor and downtrodden people in the history of the world. So many came to this land that they and their children today far outnumber the descendants of those who welcomed them. And so, to cut short the recital, we have become the mightiest nation *and* the nation where the common man has more power and freedom and privilege than any-

where on earth. Because America is both of these things—mighty and democratic—America has become the hope of the world much more literally and obviously and tangibly than Lincoln could possibly have imagined.

The hope of the world! But there is not a great deal of faith in that hope. Statistics put us on the verge of the greatest prosperity ever known to man, yet nobody has much faith in it. People say the bubble will burst, even while they are blowing it. The common man announces his sophistication by saying that, as for him, he is a "realist"!

The mood might be described as a sort of irresponsible pessimism. In this mood, deep instincts may be at work. But the mood is all the more interesting because in the realm of practical affairs (as distinct from the depths of instinct or the heights of philosophy) there is no compelling reason for being pessimistic about America. Take, merely for example, the economic situation. There is a debt of $275,000,000,000. But, also, there is no *economic* reason why there should not be a yearly national product of $200,000,000,000, which would make the debt manageable.

Evidently the trouble goes deeper than objective fact. And this too is part of the mood. Even as they read the newspapers, people seem to feel that somehow the real trouble is not reported—not reported because somehow not reportable. Nothing strikes me more forcibly as an editor today than the way in which people are both avidly interested in the news—and completely uninterested. In one moment a man may be talking as if his personal fate as well as the nation's hangs upon a turn of a card at Moscow or Washington; in the next moment he is a man who exhibits an almost cheerful indifference or contempt for all public affairs: the world, he supposes, will muddle along somehow; he had better get on with his own business—or pleasure.

In one familiar word, the morale of America is poor. Furthermore, we may not dismiss this phenomenon of bad morale by saying that it is merely a postwar letdown. That is a half-truth. The other half is that American morale was even worse before the war. Because of their bad morale it was thought inexpedient to place squarely before the American people the issues of war and peace. The attack on Pearl Harbor relieved Americans of the need for a responsible moral choice. Lessons were undoubtedly learned in and from the war—lessons about the world, lessons about themselves. One of them is how great we have become among the nations of the earth. But did we need a war to tell us that? And another lesson may be how quickly a great war-morale can disintegrate when it was based, not on principles clearly defined, but on the lowest common denominators of survival and retaliation.

America, the hope of the world—but having herself an unsteady faith in that hope. America, with an abundance of all the assayable physical means

for the fulfillment of every reasonable hope, but feeling herself hamstrung by a bad, or at best, an indifferent morale.

If this interpretation of America's present—in contrast to her past, yet arising out of it—if this interpretation, so briefly given, is in agreement with the truth, then the ethical problems facing our country may be regarded not as a miscellaneous variety of problems but as one problem. The problem is to relate faith to morals; to join together again what man has put asunder, faith *and* morals, morals *and* faith. It becomes not so much a question of what ethics as whether any ethics at all.

More than a decade ago, Professor Whitehead wrote not unoptimistically about the period of change through which we are passing:

> *"In such a moment," he said, "a people may rise to the greatness of an opportunity, seizing its drama, perfecting its art, exploiting its adventure, mastering the network of relationships which form the very being of the epoch. Or they may collapse before the perplexities confronting them."*
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> *"At such a time,"* Whitehead urged, *"it is our business as philosophers, students, and practical men to recreate a vision of the world, including those elements of reverence and order without which society lapse into riot."*

Elements of reverence and order: what are they?

Lord Balfour once said of his countrymen: "There are a few things on which we agree so deeply that we can afford to disagree even violently on everything else." It has been part of the charm of the English that just exactly what they have hitherto agreed on so profoundly has eluded definition. And indeed no scientific history can measure the magical moods which endow an Age of Pericles or an Elizabethan England—or an American Age of Faith. But in the case of America, one condition for moral order seems unmistakable. However it may have been elsewhere—in Greece or in Chinia—there can be no basic ethical agreement in America unless the ethics of our society are largely inspired by and closely related to Christianity. If Christianity proves to be ineffective or irrelevant, it is unlikely that America in the next generation can find any other inspired guide to moral coherence. So the choice for America is quite unambigous: it is between a moral coherence largely inspired by Christian doctrine or a deepening of moral confusion and morbidity and an increasingly rapid deterioration into moral anarchy.

My argument from history is simply that the United States owes its existence as a nation, more than anything else, to the happy concurrence of a strong Christian faith and a brand of 18th Century enlightenment which, however anti-clerical it may have been, was not hostile to Christian faith. Thomas Jefferson, the "deist," was able to join with the Calvinists of New England in knowing that all men are equal *because* God created them. But it is especially to be

noted that this civil marriage, so abundantly blessed, between Christianity and Enlightenment, involved no slightest compromise in Christian doctrine or ethics. There was no feeble truce of tolerance between Good and Evil. On the contrary, with its human ups and downs of enthusiasm, the Church continued to be the Church Militant retaining its power to bring human behavior under Christian judgment, to temper judgment with mercy, and to offer to all men the possibility of redemption from their sins.

History does not repeat itself in the same terms and accents. But surely the only Christian hope for our country is that there should once again occur, by God's grace, a dynamic tension between strong Christian faith and a society of political freedom. Parenthetically it may be observed that even many of our good neighbors, the humanists—of Harvard, for example—seem at last to doubt whether freedom itself can long endure unless it is nourished by Christian roots and pruned by Christian judgment.

I do not mean to exclude any American, of any faith or none, from his full share of responsibility for discovering again, by heart and head and hand, an adequate moral basis for American activity. But my concern is necessarily for the responsibility of the Protestant Church. By what gifts of prophecy and guidance can the Church inspire men to the pursuit of just ends by just means?

Right away, as a Protestant, I am confronted by a perhaps insuperable difficulty: for what do I mean by the Church? I was born into it—but where is it? I was brought up in the apologetics for sectarianism: Protestantism is democratic, not autocratic. But it was a great Protestant who recently said to me that Protestantism is no longer democratic for it has become, in the context of this age, anarchic. Evidently, then, the first thing the Church must do—for I cling to the belief that I was born into a Church and that somewhere it lives—first the Church must purge itself of the scandal of meaningless division. It must be able to say to all of us, however far we have strayed—Here am I, the Church of God. To all Christian ministers who now labor to build this Church, we are profoundly grateful.

But there is a second difficulty which goes perhaps deeper. It is the question whether Protestantism has become too compromised with modern civilization to be able to save it. We can hardly fail to note how the relationship of Protestantism to the modern world differs from the Roman Catholic. Eighty years ago, in 1864, Pope Pius IX issued his famous Syllabus of Errors, citing, as you may recall, eighty errors in contemporary thought. They were summarized in his 80th point: "It is an error to suppose that the Roman Pontiff can and should reconcile himself with, and concur in, progress, Liberialism and modern civilization." Protestantism can point to no such declaration of independence from recent secular history.

For, leaving aside the second-

ary phenomenon of Fundamentalism, what was the main course of Protestantism, that is, of Liberal Protestantism? It was obviously reconciliation with the world, reconciliation with the wonderful hope-filled world which began in the Renaissance and was reaching an apogee in the Victorian-and-Lincolnian Age of Liberalism. There is much to be justly proud of in this modern world—the triumphs of science, the humane service of modern medicine, the spread of popular education and democracy. Such were the hopes of a hundred years ago and many of them have been realized to an almost miraculous degree. Nevertheless if there is any cause to be unhappy or repentant about what man has made of man—and there certainly is—the responsibility, religiously speaking, must lie heaviest on the hearts and consciences of the heirs of the Protestant tradition. And particularly in America. It is our duty then, with God's help, to understand and to meet this responsibility.

In this gathering, of course, I cannot fail to be reminded how much has already been done to extricate Protestantism from the compromises into which it fell, along with the corruption of the once morally responsible Liberal Tradition. Today, the Church does indeed seem to be clearing its mind. Tomorrow, we pray that it will be ready to speak—with a clear mind to the multitude of the confused, in the Church and outside it.

We come now to the heart of the matter. The ethical problems of our time are not primarily ethical problems at all. That is to say, the ethical problems cannot be solved by any amount of tinkering with the legal codes or merely moralistic modifications of external behavior. Least of all are they to be solved by annual or semi-annual editions of sociological idealisms run off the mimeograph machine and distributed to a yawning press or a cacophonous radio. In so far as Liberal Protestantism is spending its energy along these lines it is wasting its substance. If we may speak at all of a social demand upon the Church, what is now required of the Church is not many things but one thing only. That is to give to the problems of our times the Christian answer. By the Christian answer I mean an answer which is so distinctively Christian that it cannot be confused with an economic answer or a sociological answer or a political or intellectual or Democratic or Republican or Socialist answer—though it would powerfully influence and correct all these other answers. By the Christian answer I mean one which could *not* be equally the Mohammedan or the Confucian or the Platonic or the Aristotelian or even the Jeffersonian answer. By the Christian answer I mean an answer so distinctive that it could only be given by the Christian Church and would not be conceived, even if it might be assented to, by any group of men who could define themselves no more precisely than as men of goodwill.

What is the Christian answer? Jesus summarized all the law and the prophets in two com-

manments: "Thou shalt love the Lord thy God with all thy heart (and) thy neighbor as thyself."

In so far as Protestantism has given the Christian answer in the last thirty or forty years, it has been the "social gospel" based on the second of Christ's commandments. In itself this needs no apology. No one could estimate how much of the general goodwill which still pervades our society and keeps it together springs from earnest Christian effort to apply Our Lord's Second Commandment to modern civilization. The "social gospel" was undoubtedly a great, if somewhat laggard, ally of the social advance of the last 200 years. But today it is difficult for the layman to perceive wherein the so-called "social gospel" is both meaningful *and* distinctly Christian.

If Christian promulgation of the Second Commandment lacks power today, that can be for only one reason—namely, that the Second Commandment has lost its connection with the First. In Professor Toynbee's phrase, the brotherhood of man implies the Fatherhood of God. Liberal Protestantism has allowed the implication to become very obscure and tenuous. Modern Protestantism too often gives the impression of believing in everything except God. It must therefore be plain what assertion the Church needs now most of all to make: the Church must assert the Sovereign Majesty of God, the First Commandment.

And we may even need to begin to learn it, as the Boy Jesus did, in its original form: "Thou shalt have no other gods before me . . . for I the Lord thy God *am* a jealous God."

It is hardly necessary to remind you of the many, many gods which men do now worship —worship so earnestly that the knowledge of *God* is almost wholly obscured from them. Nor are they merely the gods of materialism or lust or pleasure. There are gods—*good* gods—who obscure the knowledge of God. We have noted the "social gospel," now become, for many, a god in itself, though it has lost most of its identity in the greater god of Sociology. There is also patriotism. Love of country is a very high-order virtue even though many seek to undermine it by epithets like "nationalistic." Let him who cries out against love of country take care that he has achieved some more responsible or some more selfless virtue. But yes, it is true that love of country can become in our time a barrier between the patriot and the love of God. The Stars and Stripes, which our fathers' fathers loved so much, partly because they loved God more, has become, because men are so confused, a competitor of God. "Thou shalt have no other gods before me."

Lastly, to cite only one more example of a good god—there is the god of Peace. Peace, Peace, men cry—we *must* have peace. Our wise men, our scientists now come rushing out with frantic cries: we must have world peace, absolutely surefire world peace, otherwise, listen, they say, otherwise our whole world may be destroyed. Suppose it was. Thus saith the Lord: "Heaven and earth shall

pass away, but my words shall not pass away." It is conceivable that, for the Christian, it is more important to keep God's word than to keep this little planet physically intact? That would, indeed, be an exclusively Christian answer and it would lead on . . . well, let us try to see in a moment where it leads. There is no nobler work for men than to be the peacemakers. But: "Thou shalt have no other gods before me."

Surely it is superfluous to argue in this company the validity of the First Commandment. Or is it? My plea to you is that, like Milton, the Church must now rise to the height of this great argument. Unless you do proclaim the primacy of the First Commandment, whatever else you proclaim may indeed be superfluous. The Church will not restore respect for the other nine commandments—or for ninety-nine commandments—until it has effectively reminded men of the First.

The reinstatement of the First Commandment to its place of primacy in the teaching of the Church would, needless to say, have mighty consequences in all the thought and life of the Church. First of all, it would free Protestantism from its excessive compromises with secularism. It would give to the Church a vigorous independence of thought and action which it has long lacked. In so doing, it would further clear the mind of the Church on many contemporary human problems. For it would restore to Christian thought its unique combination of urgency (love) and perspective (eternity)—a combination not to be found in any secular philosophy or politics.

Consider now again the direct relevance of the doctrine of the Sovereignty of God to our international relations. The relevance lies, of course, precisely in the word "sovereignty." We discovered a few years ago when we Americans began thinking very earnestly and somewhat childishly about world peace, that the devil in the brew was the existence of sovereign nations. It is still the problem. For while in many respects our country is behaving as a pretty good internationalist — voting billions to Bretton Woods and UNRRA, etc.—still, the basic fact of international life is symbolized by the veto in UN—the symbol of the doctrine of the absolute Sovereignty of Great States. That veto has just been on exhibit in London in the very first sessions of the Security Council. But the fact that it is on exhibit—the fact that the Greek and Iranian problems could at least be raised for discussion before the conscience of the world—is itself a fact for which the Church may claim great credit. We have here an example in current history of the Church at work in human destiny. Between the first publication of the Dumbarton Oaks proposals in August 1944 and the signing of the San Francisco Charter in June 1945, something happened. That something was that UN was rescued from complete subservience to Big Power absolutism. The original Dumbarton Oaks concept of the Big Power veto was importantly

modified at San Francisco. UN was made answerable, in at least some significant degree, to the principles of Justice. In my observation, the greatest single influence at work in bringing about this salutary transformation was the Federal Council of Churches' Commission on a Just and Durable Peace. I am deeply grateful to be able to pay tribute to it and to its chairman, John Foster Dulles, who would have been with us here if he had not been overseas on the great business of peace. The fact that he is now able to work for Peace through UN, the fact that we may have any reasonable hope at all for the future of UN is largely owing to the instructive conscience of the Church, both in its Protestant and Catholic aspects. For it was dramatically evident a year ago that secular thought was uninterested in the concept of Justice—and overwhelmingly willing to abandon it.

The limitation on the veto does not, however, guarantee peace, nor solve the problem of the sovereignty of nations. Many well-intentioned people who realize this shortcoming of UN have offered another solution, which is that sovereignty over all nations be transferred to a world government—a solution whose best recommendation is often its innocence. But there is another solution, not so innocent, not without danger and, in our day, not popularly understood. That is to insist that absolute sovereignty should not, in fact does not, exist anywhere short of the throne of God. The claim of any earthly king or any earthly government of any form to absolute sovereignty is, in the last analysis, blasphemy. And we Americans will understand our problem better—even more "realistically"—if we remind ourselves that our country was founded on no such blasphemy and by its nature is incapable of functioning as an absolute sovereign. Our government did not and does not undertake to be minister or special agent of the Sovereignty of God. But the basic characteristic of our form of government was and is its compatibility with the absolute Sovereignty of God.

This is, politically, a dangerous doctrine. As long as it has any power in the world, no tyranny anywhere is safe. And neither is any Christian. Not that Christians will seek the path of violence. On the one hand, they will go a long way to render unto the Caesars of this world the things that are theirs; and on the other hand, they will press continually for the development of the principles of Justice, being thereby united with all those who seek to follow the only road to enduring Peace, the difficult and thorny road, the road marked Peace with Justice.

* * *

And finally, to speak of our own beloved land, we cannot but be aware of one supreme challenge which in this particular time of its history our country presents to the Christian faith. That challenge is not the possibility of national failure; a far greater challenge will be presented by a successful America. It can be met only by a very great love of God Himself.

European philosophers who prophesy the final collapse of Western Civilization may be right. They may even be right to include America in their sphere of doom. But in that case I think the Church would know what to do. In the agony of collapsing civilization, its heart of compassion would shine forth and it would gather the remnants of a stricken people and comfort them.

But suppose America does not fail! There's the greater and more baffling challenge to the Church. Suppose in the next few decades America makes good in a remarkable degree. And I expect her to—and so do you. Suppose we do produce on this continent a vast, and a not too unstable, prosperity. And suppose that we do exercise throughout the world a beneficently expedient influence. There is the challenge to the Church. How can it inform with Christian faith and Christian virtue so vast a prosperity and so great a power?

The point is not inconsistent with our belief that a civilization lacking in moral coherence will collapse. In the case of America, with its huge physical capacity, there may be enough moral capital to see us through for two or three decades of immensely successful activity. Indeed, there probably is.

But the problem—as I see it the essential Christian problem for America—does not need to be cast into the future. Let us pose it in the present: how can we learn to write in meaningful letters across some of the vast arches of our American life the words "To the greater glory of God—ad majorem Dei gloriam?"

In all the earth there is no more beautiful sight than that which meets the eye of the traveler by air as he files after sundown over a great American city, New York or Chicago or San Francisco: the dazzling beauty of multitudinous light, a cosmic jewel sparkling gaily and serenely on a planet's breast. The lights shine more warmly than the stars; they are nearer and there are more of them, and yet they give, like the stars, the sense of an ordered beauty. The traveler must believe if only for a moment, as he descends, that here in the city of lovely light there is peace and harmony and no sounds but sweet music or gentle laughter. Yet he knows it is not so. The electric lights are not the sign of the City of God. In a miniute, no, now, the traveler is on the ground, in the city, harassed by its hard noise, hit by its violence, made wary. And when the traveler has made his way into the rooms of that great city? It is better there, people are human. But still in the whole urgent life of the city nothing, or only a very little says, sincerely and naturally, To the greater glory of God—ad majorem Dei gloriam.

There perhaps is what I have wanted to say. *There* is the challenge of American life to the Church. It is not the poverty which is now the great challenge but the wealth. Not the weakness but the power. Not the illiteracy but the literacy. Not the disease, but the health. Not the back-breaking toil, but the play and the pleasure. Not the

squalor but the lights. These are the great challenges—these American triumphs and achievements.

How to write across these achievements—not all of them but some part of them: To the glory of God? We do not know. Surely the Church will tell us—but only a Church which has thought very deeply and very exactly, about what God wants his American children to do with their American opportunities. For it is certain that we are commanded, both in the fall and in the rise of empires, always to consider, with St. Augustine, "whether the City of Man may approach to the ineffable goodness of the City of God." The signs of that approach will be known to the Christian pilgrim. There will be joy in the land, enough to wipe away many tears, there will be faith to calm the fretful heart; and there will be the eternal song:

Praise God, from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son and Holy Ghost.

Let us pray that that song may be heard, even in the power and the glory of America.

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CHURCH BOARDS HOLD MEETINGS

Washington, Philadelphia Share Spotlight

By J. S. Brookens

Washington, D. C., and Philadelphia, Pa., were the focus of African Methodism recently, due to the Annual Meetings of the Financial, the Church Extension, and the Publication Board, whose chairmen were Bishops R. R. Wright, Jr., Frank M. Reid, and D. H. Sims.

Board members attending were: Financial Board: Drs. E. Reese of Georgia, vice-chairman; Tally Addison, South Carolina; Russell Brown, St. Louis, Mo.; Wayman Ward, Chicago, Ill.; H. F. Cooper, Texas; W. M. Eason, Arkansas; A. L. Lewis, Florida; A. J. Polk, Alabama; Joseph Gomez, Cleveland, Ohio; J. R. Coasey, M. D., Baltimore, Md.; A. F. Davis, Memphis, Tennessee; Mr. H. R. Baranco, Baton Rouge, La.; and Mr. Henry Robinson, Brooklyn, N. Y.

The Church Extension Board: Drs. B. T. Alexander, Dallas, Texas; J. S. Johnson, Tulsa, Oklahoma; J. M. Wise, Florida; C. W. Walton, New York, N. Y.; L. D. King, South Carolina; Wm. E. Barnes, Rolling Fork, Mississippi; F. D. Jordon, Los Angeles, California; D. T. Babcock, Ga.; G. D. Carnes, Wilmington, North Carolina; C. S. Spivey, Cleveland, Ohio; J. E. Bradford, Indianapolis, Ind., I. H. Bonner, Mobile, Ala.; and B. M. Hughes,

Louisville, Ky. Dr. A. J. McCormick served for Dr. J. M. Wise of Florida.

The Publication Board: Mrs. S. T. M. Alexander, First District; Mrs. Alma Polk, Pittsburgh, Pa.; Drs. J. T. Bailey, Baltimore, Md.; F. D. Jordan for Dr. F. D. L. McDonald, Fifth District; G. H. Dunn, Georgia; R. L. Pope, South Carolina; F. R. C. Durden, Eighth District; H. R. Hughes, Alabama; F. W. Grant, Texas; W. F. Ball for A. L. Bennett, Eleventh District; A. Harris, Twelfth District; and G. H. Jenkins, Thirteenth District.

Bishops W. A. Fountain, Senior Bishop; R. C. Ransom, vice-senior; M. H. Davis, host bishop; Noah W. Williams; D. H. Sims, host bishop; H. Y. Tookes, R. R. Wright, Jr., D. W. Nichols, Frank M. Reid, A. J. Allen and George W. Baber attended the various Board gatherings.

General Officers: A. S. Jackson, financial secretary; L. H. Hemingway, Church Extension secretary; W. K. Hopes, manager, The A. M. E. Book Concern; David Norris, editor The Christian Recorder; J. S. Brookens, editor-manager, The A. M. E.. Review; E. C. Hatcher, editor-manager, The Southern Christian Recorder; Fred Hughes, editor-manager, The Western Christian Recorder; Mrs. Bertie De Lyles, editor-manager, The Women's Missionary Recorder; E. A. Adams, secretary of Education; E. A. Selby, manager, The A. M. E. Sunday School Union; S. S. Morris, secretary of religious education; and D. L. Witherspoon, secretary, Pension Bureau, were in attendance during the sessions of the Boards.

Bishop R. R. Wright served in place of Bishop G. E. Curry as temporary chairman of the Financial Board, due to Bishop Curry's suspension for maladministration of the church law.

Bishop W. A. Fountain, after consultation with the associate bishops, announced in the Financial Board meeting that the salary of Bishop G. E. Curry would not be paid during his suspension, and that Bishop A. J. Allen of the Sixteenth District has been temporarily assigned to take charge of the three Oklahoma conferences. These actions of the bishops met with widespread approval among the large group of high churchmen attending the conclaves.

A question of legal interpretation arose in the Financial Board's deliberations concerning the $10,075.00 paid the widows of bishops from 1938, following the death of Dr. John Hawkins, until 1944, the date of the creation of our separate Pension Bureau.

Bishop D. W. Nichols contended that Dr. A. S. Jackson should not have used the funds that accrued out of the twenty-five per cent pension monies to pay the widows of the bishops.

Dr. Jackson's position was that he simply followed the custom adhered to by Professor John Hawkins, his predecessor, who not only paid all the widows, Bishops and ministers out of the twenty-five per cent, but who also employed a Pension Department secretary whose salary was also paid out of the twenty-five per cent pension funds; whereas, he, Dr. Jackson, discharged the secretary and saved that expense

to the pensioners by having the clerks in the Financial Department perform all clerical work in the Pension Department.

Bishop Nichols and Secretary Witherspoon of the Pension Bureau, pressed for an acknowledgement of the debt of $10,075.00 by the Financial Board.

Dr. Jackson stated that since Dr. Witherspoon now employs two secretaries, whose salaries aggregate two hundred dollars, or more per month, the same rate of secretarial hire could be charged by the Financial Board for the six years no expenses were deducted to pay for secretarial hire; and that the total for six years at the least would amount to $14,400.00, which would more than offset the bill of $10,075.00 claimed by the present Pension Bureau.

Drs. Wayman Ward, the 4th District, and Russell Brown, the 5th District, supported Dr. Jackson's position.

Bishop Wright, chairman, ruled the matter was one of legal interpretation, and that the discipline gave the Bishops' Council the authority to interpret the law.

By common consent the matter was referred to the Bishops' Council for final adjudication.

All of the Bishops gave stirring addresses; perhaps the sum total may be epitomized in the epochal observation of the vice-senior and the sage of Tawawa, Bishop R. C. Ransom, who succinctly declared: "The power of money in state and church is the curse of the ages; it has corrupted both on numerous occasions. This corruption has formed a great dam that destroys all who are caught when it bursts. Bishop Curry was closest to the dam when it burst in African Methodism, and he was caught."

"Do not vote for men because they pay you in electing Bishops; do not vote for men because you like them; do not vote for men because they have money; but search their records over the years of their ministry and vote for them because they have clean records; for if they have had records before their elections they will be the same as Bishops."

"The Bishops do not need to serve as caretakers for the people; let the people decide for themselves."

Dr. Jackson's report showed meticulous handling of the church's funds; and that he was careful that all expenses should be kept unusually low; there was no wastage.

Bishop Frank M. Reid, who strongly advocates the itinerant African Methodism for Bishops, as well as pastors and presiding elders, declared it was necessary to move all Bishops at the forthcoming General Conference if we are to adhere to the true principles of Methodism as set down by the Sainted Founders. Bishop Reid's position has an overwhelming support throughout the church.

He also asserted that the present system of selecting members of the Episcopal Committee through the appointments of the various Bishops was breeding discord and disunity within our ranks; that we should return to the old method of having elected leaders of annual conference delegations constitute the Episcopal Committee, thus giving the

members of the annual conferences the privilege of selecting those constituting this, the most important committee in the General Conference; this old method, Bishop Reid declared, would stop court actions that men are now resorting to, because they do not believe justice can be obtained from a hand-picked committee selected by the Bishops of the church.

This position is being advocated by strong church leaders who have been greatly embarrassed by recent incidents within our Zion.

It is believed by many that Bishop Reid's position will be adopted by the 1948 General Conference.

Dr. Jackson, financial secretary, reported that total amount of dollar money collected this fiscal year amounted to $438,974.34; 38 per cent handled by the financial department was $166,810.23; and $10,099.15, Sustentation and Travel Funds for 1948 General Conference; Cash Balance, $144,-412.83!!! This is an increase of over $50,000.00 from last year!

Dr. L. H. Hemmingway's fine report showed cash receipts of over $27,000 from 4 per cent of the dollar money; 25 per cent of the Easter collections; and 50 per cent of Children's Day collections. He brought forward a balance of over $14,000.00.

Several thousand dollars were contributed to reclaiming and rebuilding church properties throughout the Connection.

All the Bishops highly commended the secretary of the Church Extension, and the secretary of the Financial Department for their splendid report of the funds of their departments.

The mid-summer session of the Bishops' Council will meet in First Church, Kansas City, Kansas ,instead of Philadelphia, June 19, 1946.

Bishop D. H. Sims presided over the Publication Board, the oldest in the church, at the Book Concern Building, Philadelphia.

Dr. Hope's report was completely rejected by the Auditing Committee composed of Drs. R. L. Pope, South Carolina; G. Horace Jenkins, Kentucky and Tennessee; and Mrs. S. T. M. Alexander, Philadelphia, Pa. They reported receipts of over $9,000.-00 unaccounted for in Dr. Hope's semi-quadrennial report; the Publication Board ordered the employment of a registered certified public accountant to audit the books of the A. M. E. Book Concern and that such action be taken by the Executive Committee.

The Board instructed Dr. H. R. Hughes, Alabama, to write Bishop G. E. Curry at once, requesting that he turn over to the Publication Board, within seven days, the deeds and all legal instruments pertaining to the A. M. E. Book Concern property at 716 South 19th street, Philadelphia, Pa.; and that if, after seven days such has not been done by Bishop G. E. Curry, former business manager, a suit be filed in a court of equity against Bishop G. E. Curry to obtain the deeds.

The Board also ordered the Executive Committee to have an abstract of title made, and to determine whatever mortgages obtained against the Book Concern property, if there be any.

It was ascertained that Dr. Hope was carrying $50,000.00 fire insurance on the A. M. E. Book Concern building, although the deeds were in the name of Bishop G. E. Curry; this matter was ordered adjusted by the board which was informed by competent legal authority—the same being Attorney S. T. Alexander —that, under the laws of Pennsylvania, in case of destruction by fire, the A. M. E. Church would not receive one cent, that the insurance would go to whoever held the deed in his name on record. Dr. Hopes reported that $40,000.00 in back taxes were due!

Drs. David Norris and J. S. Brookens, your servant, editor of the Christian Recorder and the the A. M. E. Review, made satisfactory reports; they were unanimously adopted by the board.

Dr. Norris informed the board that he has served as editor of the Christian Recorder approximately two years without a secretary; without office equipment such as a typewriter and filing cabinets; without any provision for stamps and stationery; without any provision for traveling expenses; and without house rent; that all these items are provided for the editor of the Christian Recorder, and that they are to be furnished by the manager of the Book Concern. Dr. Norris also presented a reasonable bill for items referred to above; the bill was turned over to the Auditing and Executive Committees for settlement.

Your servant, J. S. Brookens, happily reported over 3,200 subscribers which is an increase of 1,700 in two years! That we have written 450 new subscribers during the first three months of 1946; that the A. M. E. Review is on the upward march!

We joined Dr. W. K. Hopes in calling attention to the extremely high cost of printing and publishing at the present time, the cost of the A. M. E. Review having doubled during the past two years.

Bishop D. H. Sims read the law in the discipline, page 307, article 3, section 2, which states that the Publication Board shall fix the prices for the Christian Recorder and the A. M. E. Review; and recommended that the annual subscription prices for the Christian Recorder and the A. M. E. Review be raised to two dollars a year. The board unanimously adopted, by motion, the recommendation of Bishop Sims.

Among the strong Episcopal candidates we noted the following: Drs. H. Winsmore Mason, Philadelphia; C. A. Gibbs of Florida; J. D. Howell, Michigan; A. O. Wilson, Louisiana; W. M. Barnes, Mississippi; D. T. Babcock, W. R. Wilkes, T. J. Davis, M.D., of Georgia; W. F. Ball, Florida; E. C. Hatcher, Alabama; I. H. Bonner, Alabama; T. J. Miles, S. R. Higgins, R. E. Brogdon, E. A. Adams, L .H. Hemmingway, South Carolina; Wayman Ward, Illinois; F. D. Jordan, California; D. Ormonde Walker, New York; J. A. Portlock, New York; M. M. Lewis, Pennsylvania; E. A. Blake, Pennsylvania; Joseph Gomez, Ohio; C. S. Spivey, Ohio; J. E. Reese, C. Baker Pearle, C. C. Ferguson, Harrison J. Bryant, Baltimore, Md.; Wallace Wright, Ohio; G. Wayman Blakely, Arkansas; J. S. Johnson,

Oklahoma; and the church's most humble servant, the servant who brings you the authentic news of every such gathering, the servant who overlooks no man, and the servant who believes in freedom for every man, J. S. Brookens, better known as "Fix It"; yes, I am an Episcopal aspirant for 1948.

Dr. J. S. Bryan, Jr., able president of the Connectional Council, headed an enthusiastic delegation of Bishop W. A. Fountain's Georgia regulars that also included Drs. H. I. Bearden, E. Reese, D. T. Babcock, W. R. Wilkes, T. J. Davis, M.D., W. D. or "Vox Pop" Johnson. Philadelphians included Drs. I. N. Patterson, H. Leo Pottinger, W. L. Johnson, H. Winsmore Mason, W. M. Stevenson, M. M. Lewis, Montrose W. Thornton, whose hat is in the ring for the A. M. E. Review in 1948; J. L. Mims, W. R. Gullins, R. O. Napper, Walter W. Jacobs and E. E. Tyler.

South Carolinians included Drs. J. E. Beard, who also aspires to edit the Review; Lee D. King, Church Extension Board; S. R. Higgins, president of Allen University; E. A. Adams, secretary of education; T. J. Miles, and L. H. Hemmingway, secretary of the Church Extension; Tally Addison, member of the Financial Board.

Floridians accompanying Bishop H. Y. Tookes, who is on his way back to fine health again, included Drs. C. A. Gibbs, the eleventh district standard bearer; Chaplain White; Dean Thorpe; W. F. Ball, able state leader; Frank Roundtree; E. J. Jackson; President White, Edward Waters College; and A. J. McCormick. We all missed Dr. J. M. Wise, a great soul, who lost an equally great soul, Mrs. J. M. Wise, who recently died. The church and the writer extend deepest sympathy to an honored high churchman, Dr. J. M. Wise.

Dr. John Bright, Pittsburgh, shook glad hands with his many friends.

Dr. B. M. Hughes, of Kentucky, was around reminding the brethren that he is in the race for the Church Extension Department.

Dr. P. T. Duhart valiantly strives for the secretary of Missions, and too, Dr. B. T. Alexander, most noble son of Texas, will poll a large vote for Missionary Secretary.

Dr. W. D. Johnson, "Vox Pop," is seeking the managership of our Book Concern.

Drs. J. A. Portlock, A. C. Clark and C. W. Walton of New York City were much in evidence. Dr. Walton is a mmeber of the Church Extension Board. Dr. Clark is New York's most dynamic pulpiteer.

Drs. Gray, Beckett, Grant, J. E. Reese, Cowan, Carnes, Gibson; Bailey, C. C. Ferguson, C. Baker Pearle, Harrison J. Bryant, Mosely, and W. P. Mitchell of Baltimore, who also aspires for the manager of the Book Concern, served as capable assistants to Bishop M. H. Davis, the Episcopal host, who has such a magnanimous spirit.

Dr. Frank Veal of Ohio, the last word in sartorial elegance, and high pressure pastoral ability, was present.

Uncle Vince Townsend, old line regular from Arkansas and Tennessee, the church's authori-

ty in ecclesiastical jurisprudence, brought encouraging greetings from Bishop John Clayborn, who has been quite ill; thanks be unto God, he is on his way to a rapid recovery.

Bishop Clayborn's friends are legion and we are all pulling for "Marse John."

"FI XIT."

—oOo—

ON BROADWAY

By Walter Winchell

Things I Never Knew About The Bible

(Still the world's No. 1 best-seller)

The titles of more than a thousand novels, plays and books of poetry have been taken from the Bible . . . here are a few of the more familiar . . . Sidney Howard's "The Silver Cord" (from Ecclesiastes 12:4) . . . Lillian Hellman's "The Foxes" Song of Solomon 2:15) . . . Benjamin Glazer and John S. Toldy's "Arise, My Love" (Song of Solomon 2:13). . . . Charles Monroe Sheldon's "In His Steps" (Peter I, 2:21) . . . Robert Sherwood's "There Shall Be No Night" (Revelation 22:5) . . . O. Henry's "The Trimmed Lamp" (Matthew 25:7) . . . A. J. Cronin's "The Keys of the Kingdom" (Matthew 16:19) . . . Vincent Sheean's "Not Peace But a Sword" (Matthew 10:34) . . . Marcia Davenport's "The Valley of Decision" (Joel 3:14) . . . Pierre van Paassen's "The Days of Our Years" (Psalms 90:10).

There has been no satisfactory agreement among scholars or etymologists on the meaning of the word "Selah" which appears so often in the Book of Psalms.

A steel sheathed Bible carried in the left breast pocket saved the life of Flying Fortress Bombardier Robert Turner of Lexington, Ky. . . . Returning after a mission over Germany. Turner discovered several jagged flak fragments embedded in the Bible.

During World War I the life of Ross Neal (of Lebanon, Tenn.) was saved when his Bible instead of his heart absorbed a German bullet. In appreciation (during World War II), Neal's church sent a copy of the New Testament to every member in the armed forces.

Oldest Bible in America is a Latin translation dated 930 A.D. The lettering is in pen and ink on vellum. . . . For the past 25 years more than 25 million Bibles have been distributed throughout the world . . . The American Bible Society (130 years old on May 10) has 16,000 copies of the scriptures in its New York library—written in over 860 languages— . . . Esther 8:9 is the longest verse in the Bible . . . 89 words.

Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.

For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.

Pull me out of the net that they have laid privily for me: for thou art my strength.

HOMILETICS

Saturday Sermonette: The Greatest Mother

By Rev. Gene Stone,
Marple Presbyterian Church, Broomall, Pa.

"Fear not, Mary: for thou hast found favor with Thy God." Luke 1:30.

The supreme example of motherhood is Mary, the Mother of Jesus.

As Americans tomorrow honor living mothers and pay reverent tribute to the memory of those who have gone on, many will also think of the greatest of Mothers.

What other character can give us so much to mediate upon on Mother's Day as Mary? She is the picture of perfect motherhood.

Mary did not have wealth or great learning to give to Jesus, but she made sure that He received fundamentals that all good mothers desire for their children. A home where there was sympathetic understanding, mutual love and trust was a precious gift she gave her Son.

We know that Mary taught Jesus the Scriptures and helped Him to have a sense of the presence of God, which He always had and which gave Him courage for dark days. How blessed to have such a God-fearing mother!

Mary was devoted and faithful to Jesus. She believed in Him. She stood by Him to encourage and inspire. When He returned after His baptism and He was rejected at the synagogue at Nazareth, She was there. When He was crucified and from outward evidence He was marked as a criminal, we are told "there stood by the cross of Jesus His Mother."

Mothers, who, like Mary, make home a place of love, teach about God and are ever faithful, will find favor with God and their children.

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IT ALL DEPENDS ON YOU

By the Rev. Bryan Langrall, D.D.
Pastor of Francis Asbury Methodist Church.

"There are no great or small," wrote Emerson. "We fancy others greater than ourselves because they light the divine spark given them, and we do not."

A woman kept alive the divine spark in her, even after the death of her loved husband and co-worker, and the power of radium has been made available

to suffering humanity. Another was faithful to the spark within her and persevered in spite of discouragements and ridicule, and our soldiers and needy folk everywhere are blessed with the ministrations of the Red Cross. Two unsung mothers bravely took up their tasks, one of rearing a child whose father had gone to war, and the other of teaching a child who could not get along in school, and Robert E. Lee and Thomas A. Edison were the results. Just a homebody, was the wife of Dwight L. Moody, yet she taught her husband to read and write and so inspired him that he became the greatest evangelical force of his century.

"They are exceptional people," you say. But they were exceptional only insofar as they used what they had of faith and confidence, of the divine will and courage that lie dormant in all of us.

* * * *

Not only are there no great or small—there also are no old or young, for there is no deadline in the eyes of God. Brave young souls settled this country and wrote its Declaration of Independence. Men well past 50 produced "Faust," "The Canterbury Tales," "Paradise Lost" and the world-famous painting, "The Last Supper." David Starr Jordan, at 75, won a $25,000 peace prize, and Browning at 80 wrote: "Grow old along with me, the best is yet to be." At no point in a man's life need he despair; at every point of his life his best days may be yet before him.

Even though you have a handicap, you need not be discouraged. Modern psychologists tell us that there are two forms of compensation; stated simply, to overcome or to ignore whatever your cross may be.

* * * *

We find outstanding examples of these two conditions in the lives of the two great Roosevelts. The one worked so hard to overcome the handicap of a puny body that he became the fearless Rough Rider and mighty hunter. The other went ahead as though no handicap existed and now has taken his place with the great leaders of our Nation and of the world. Those timeless favorites, "Kidnapped," "Dr. Jekyl and Mr. Hyde" and "Treasure Island," all came from the pen of a chronic invalid, strapped to his bed. Pasteur made his greatest discovery after a stroke of apoplexy, and Beethoven's work reached sublimity after he became completely deaf.

Success is not a matter of right conditions and unusual abilities. We succeed or fail where we are, we stay behind or go ahead according as we neglect or fan the divine spark within us, we are barren or fruitful depending upon our acceptance of the divine faith that: "All things are possible to him that believeth." We may not become wealthy, but we may be beneficent; not famous, but great in mind and spirit; not powerful, but beloved. It all depends on you.

In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

Peter, Forgiven by Christ, Helped Christian Church

By Rev. Robert O. Kevin, Ph.D.

The theme of this lesson is: Decisive Moments in Peter's Life. The Scripture Lesson is :John 1:42. Mark 8:27-29. Luke 22:54-57, 61, 62. John 21:15-17. Acts 5:29.

Many in our day who otherwise call themselves Christians are dubious with regard to the Resurrection. They find the faith embarrassing, just as ancient Greeks called it "foolishness." But the Resurrection is central in Christian faith. "If Christ is not risen," wrote St. Paul, "your faith is vain . . . and we are of all men most miserable."

One of the incontestable evidences of the Resurrection in history is the change it wrought in our Lord's disciples. What happened to them is as impressive as anything they said. On Good Friday they were helpless, empty-hearted, broken. After Easter they moved with confidence in a new world. Before, they were uncertain, timid, fearful. Afterwards, they became heroes.

Most striking among the disciples is the case of Peter. The apostle had great gifts of loyalty, but he seems to have been an unstable personality. Christ had called him Cephas, a "rock." Was that to bring out the best in his character, for there were times when he was more like water than like granite? But the Resurrection turned Peter into a Rock indeed.

THE LESSON

1. *Peter's call and recognition of Christ* (*John* 1:42. *Mark* 8:27-29).

2. *His denial at the trial* (*Luke* 22:54-57, 61, 62).

3. *Restored with power* (*John* 21:15-17, *Acts* 5:29).

1. PETER'S CONFESSION

We meet Peter first in the Gospels when he was brought to Jesus by his brother Andrew. He then became one of the intimate group about the Lord. When at Caesarea Philippi, Jesus asked His followers who they thought He was, only Peter perceived the truth. He said, "Thou art the Christ"—the Messiah.

Much in the greatness of the Christian Church goes back to St. Peter. We are indebted to him. If Andrew had not sought out his brother and brought him to the Lord, we would be incomparably poorer. Each of us is given a task like Andrew's. We are bidden to bring a brother to Jesus.

2. HUMILIATION

Though Peter saw in Christ His real meaning where others had not, his instability was evident more than once during Jesus' ministry. The nadir of humiliation was reached the night of the trial before the Crucifixion. A serving maid of the high priest accused Peter of being a disciple.

Poor Peter, afraid of his reputation and his life, vehemently denied it. Not only once, but three times. When the Lord

looked on him, he went out and wept bitterly. So often is our discipleship. We fail Christ when he needs us most. We are much like Peter.

3. "FEED MY SHEEP"

The Resurrection made a difference to this disciple. He had fled during the dark hours on Calvary. Neverthless, Christ appeared to him after Easter Day and asked if Peter loved Him. Peter protested his undying affection. And Christ told him to go out and "feed My sheep."

Thereafter Peter was a changed man. After a while we find him in Jerusalem proclaiming the Resurrection. When rebuked by the authorities, he answered, "We must obey God rather than men." His devotion in the end led him to Rome where he was crucified upside down. When we give ourselves wholly to Christ He can command us with just so great a persuasion.

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THE SERMON ON THE MOUNT

By R. Francis Washington

The Text

"And seeing the multitudes, he went up into a mountain: And when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God."

The Sermon on the Mount was a masterpiece of art, as a discourse on human relations and human society. It gave expression to very definite values for the disciples and for the multitude. The ministry of Jesus was begun by preaching to the poor, and healing the sick, and the recovering of sight to the blind.

On a certain day, Jesus went with his disciples into a mountain, and when He was seated, a great multitude came unto him, and He taught them. There were people from all walks of life: Artisans, fisher-folk, shopkeepers, poor people, sick people; all having been drawn to Him by his marvelous words, and miraculous healing.

The idea of the Kingdom was taking shape in the mind of Jesus. With the blue sky as a canopy: the mountain as a background, the valley and sea, and the multitude before Him. Jesus painted a word picture of the Kingdom of heaven and the moral, political, economic and spiritual condition of the peoples of His day. He began to

teach them the blessedness of a life lived in this Kingdom of righteousness. The Kingdom would not be one in which the rich and powerful might exploit the poor, but one in which the poor in spirit: those humble people who were willing to surrender all earthly possessions in order to be loyal to God; They should possess the Kingdom of heaven.

"As having nothing, yet possessing all things: As poor, yet making many rich." 2 Cor. 6:10. The poor in spirit possessing a spirit of deep humility, were to be blessed or happy.

This virture had great value for them. Their political and economic values were not enhanced: but their moral and spiritual were greatly increased.

Blessedness or happiness was the result of satisfaction, and satisfaction is the fulfillment of purpose or desire. In the sermon Jesus set forth certain principles, and values which were characteristic of the Kingdom.

He aroused the interest of the multitudes to share in those values.

Matthew, quotes Jesus as saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Jesus, Himself, was possessed of those qualities of gentleness, meekness and humility. "Ye are the salt of the earth; Ye are the light of the world." Here Jesus expressed human values in terms of economic and aesthetic values. Values which preserved and conserved, beautified and enhanced organic, as well as spiritual life.

Blessed are they that mourn. Mourning and sorrow are not a good in themselves: For the will of God, is that everyone should be joyous, and happy. Jesus says, "I am come that men might have life, and that they might have it more abundantly." However, suffering and troubles are often extremely useful because of its influence and power to change a life of discouragement and dejection into a life and character of beauty and resignation.

The sermon possessed form, balance and symmetry. There was balance by contrast. Blessed are the poor: theirs is the Kingdom. They that mourn, shall be comforted. The meek shall inherit the earth.

They were to be in possession of the earth: To have power to change conditions, and to make the earth a safe and sane place in which to live. Moses was called the meekest man that ever lived: Yet he was a great emancipator, law-giver, and a friend of God. He actually demonstrated the possibility of the realization of a beautiful life.

"Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Jesus painted a picture of a multitude in the desert, whom He had fed with five loaves and three small fishes.

Not only were their human needs filled, but their spiritual desires were satisfied: The expression of a great truth. The truth of an inner satisfaction of the soul.

The Sermon on the Mount was the unfolding of a life of knowledge and spiritual growth. It was the revelation of the purpose and plan in the mind of

Jesus. Jesus knew that if the Kingdom was to be a righteous Kingdom, the people must become righteous. They must practice being righteous. He himself was the embodiment of all he proclaimed. The King of righteousness, The Prince of Peace. To experience righteousness in one's own life is of great significance: Only they who have a spiritual perception shall see God. We may live in God's world, but unless we have spiritual virtues and values, we cannot see God. There are limitations of the flesh, and it is our task to overcome them; and come to the place where we may know God: Whom to know is eternal life.

"Blessed are the peacemakers, for they shall be called the children of God."

In this beatitude, we find communion and communication value. A practical lesson of how to live together: In communion with each other, and exert a godly influence, to the extent that you shall be called the children of God.

As hostilities of long standing come to a close, the representatives of the nations will gather around the peace table to agree upon, and to sign peace treaties which they hope will usher in a a reign of peace, which will not be broken for many years. If they find the right men, and they have the right spirit, they may indeed succeed; and take their place among those whom Jesus called the children of God.

Jesus, said, prior to His ascension, "Peace I leave with you: My peace I give unto you. Let not your heart be troubled, neither let it be afraid." So long as there is fear or resentment or any other trouble in the heart of any nation or individual, we shall not have lasting peace.

"Ye are the salt of the earth: Ye are the light of the world." When Jesus gave utterance to these words, He expressed truths which had in them values; values in utility, moral and spiritual values.

Salt and light symbols, preserving and conserving human life and human society.

"Ye are the light of the world: A city that is set on a hill cannot be hid." An expression of aesthetic beauty, a city with form, color and lines, and with lights. A living city, with warmth and glow. A city that cannot be hid.

The sermon was as a great stature, which Jesus, the sculptor, was chiseling out, and which was taking shape before the eyes of the people. They saw Him feeding the hungry, opening the eyes of the blind: Causing the lame to walk, and the deaf to hear. This Kingdom wherein dwelleth righteousness was becoming a reality.

The disciples and the multitude were no doubt greatly inspired, and benefitted by an anticipated satisfaction value, with the coming of the Kingdom of heaven.

It remains true today, that the poor in spirit are to be blessed rather than the proud; and those who are meek in consciousness of them. Those who hunger and thirst after righteousness shall be filled: The merciful blessed, and the pure-heart shall see God.

In the Sermon on the Mount,

there embodied so many beautiful references to human relations, and human values. The discourse on adultery and divorce, and their moral and spiritual consequences, had value far above that which was expressed.

Jesus taught his disciples to pray "The Lord's Prayer:" "Our Father who art in heaven." "Give us this day our daily bread." "Forgive our tresspasses, as we forgive those who tresspass against." "Deliver us from evil."

He said to them: "Your Father knoweth what things ye have need of before ye ask Him." This greatest of all prayers, which we call the Lord's Prayer, is a summary of the teaching of Jesus, unequalled for brevity and completeness. It defines the nature of God and of man, and explains the true relationship between them; and tells us what the universe really is, and provides a method of rapid spiritual development for those who pursue it intelligently every day. There is a sacramental value in asking and in receiving; in forgiving, and being forgiven. Jesus' reference to His heavenly Father's care of the fowl of the air, and the lillies of the field, and the comparison of their loveliness and beauty, with Solomon, was poetic and beautiful.

"Seek ye first the Kingdom of God and His righteousness." This provides the moral motive, as well as the end: The perfection and satisfaction to be achieved in the seeking.

The purpose and value of the sermon, was to awaken in the minds of the people, the idea of the Kingdom of God: It possessed emotional value for both the disciples and the multitude: In it was the impulse to express, and communicate. In the act of expression and communication, a dream is embodied; a wish is satisfied. The expression becomes an end in itself; and tends to assume a harmonious, delightful form—a design.

Finally, through expression the dream is clarified and socialized; and instead of remaining a purely private possession, it becomes the dream of all men, the surcease of superabundant desire. (Parkers Analysis)

The great dream of Jesus' life was the dream of the Kingdom. As we read the challenging statements of the sermon on the mount, we are struck with its uniqueness, and its application to present day problems. That the good we do to others, we shall receive back in like measure; and the evil that we do to others, in like manner shall we receive back.

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RECALL OF ENVOY TO VATICAN ASKED

Baptists Claim Post Defies Act Of 1867

MIAMI—Delegates to the Southern Baptist Convention Thursday adopted a resolution asking recall of the Vatican Embassy Staff and demanding that Myron C. Taylor's appointment as presidential representative at the Vatican be ended.

Taylor's appointment has been "repeatedly and earnestly" pro-

tested since 1940, the resolution said, because it was "without the consent or approval of Congress and is in violation of the first amendment to the constitution and act of Congress in 1867 forbidding appropriation of money for support of an American legation at Rome."

Dr. Louie D. Newton, Atlanta, vice president of the convention, submitted the resolution, which authorized the convention president to present the petition to President Truman.

The resolution said "that we do most earnestly and respectfully protest this unauthorized and unfortunate procedure on the part of the government and that we again petition the President to terminate the appointment of Taylor and to call home his staff."

Dr. J. M. Dawson of Waco, Texas, told the thousands of Baptists from 19 states here for the centennial convention that "we must preach peace and act it."

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Southern Methodists Plan Church College

NASHVILLE, Tenn. —Members of the Southern Methodist Church, denomination formed in protest to the unification action of the northern and southern branches of Methodism, to day had approved building a church college, orphanage, and publishing house.

The first general conference session yesterday instructed the board of Christian education to arrange for a lease of the Lake Louise Hotel at Taccoa, Ga., in time to operate a church school there in 1947.

It also voted to accept a gift of more than 100 acres of land in Virginia from an unnamed benefactor.

The Rev. A. C. Aston, Latta, S. C., will continue as president of the group. The newly formed board of education includes the Rev. G. H. Hendry, Nashville, chairman; the Rev. W. R. Quinn, Bowman, S. C.; the Rev. and Mrs. Aston; Dr. Harold A. Harris, Tuscaloosa, Ala.; J. T. Tipps, Nashville, and E. P. Newton, Memphis.

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The State Of The Church

By I. W. L. Roundtree

At our last session the country was at war with Adolph Hitler, Mussolini and their Associates who had conceived the idea that the various forms of Governments builded upon the Christian civilization had left that fundamental principal, and passed into materialism for selfishness to the detriment and expense of the human race in their idea and purpose of Government. The couse pursued by Adolph Hitler, Mussolini and their Associates brought about the greatest war known in human history. But in that war, those misconceived ideas were proven to be false and destructive to those fundamentals underlying Christian civilization. It was the genious, the ability and the art of our soldiers on the battlefields, with the Government behind them, standing for those principals that are destined to live in a country that is based upon the Christian re-

ligion. United with her in the maintenance of those great principals, England, Russia, France, Jugo-Slavia, and all of the Balkans. We are now in the post-war period with the problems of adjustment to that way of living that has brought peace and success to the human race in its long history. The country has charted this course, that friendship, good will, and cooperation with the Nations of the world might bring peace, justice in their liberation without war. This idea man finds in his mind and conscience, leads him in a category of thought beyond human and materialistic philosophy into the laws, plans, and purpose of God. The country that adheres to those principals, its mechanical and industrial arts grow and go forward. Its agriculturist has produced sufficient food for our vast population and has been able, from its over-production, to help the European peoples whose productions have fallen behind. The former President Hoover is touring the devastated countries of Europe to find the people of those countries who need help and assistance from the country that has been blessed with overproduction. A Commission of this kind is in keeping with the Scriptures, that man's sympathy, feeling and love go out to his brothers who are in need. This is a part of historic Revelation that came through the Old Testament for the human race, that he might know his duty and his relation to his brother.

This truth will stand as the path and the light to lead man out of indfferences to those conceptions and realities embedded in the mind and conscience of man by God. There is today a growing spirit all over the country to bring about a better feeling between the white and colored race. They are studying the surroundings, trainings and developments in order to cooperate to better citizenship. Many of the best colleges have opened their doors to colored students. This is only one of the many movements of the country to deal fair and just with the people of our nationality. Not long ago the Supreme Court of this nation handed down a decision stating that it was illegal to prevent any person of our nationality from voting in the primary, in the State of Georgia. This a just and true interpretation of the Federal Constitution. It has embodied, in that document, the principals of the justice and equal rights for all citizens, indeed for humanity the world over. That is the spirit of the law of Allah which came through the history of the Old Testament Revelation, that justice and right might be in man's mind and conscience as the fundamental principal by which he might administer properly and rightly to his fellowmen. In the post war era in which the country is now in, it has entered friendship and diplomatic relation with the countries that they were at war with. Germany, Italy and Japan are given an opportunity to change their ideas and views as to the best form of Government for their people and maintain that peace which underlies the success of all stable Governments of the civilized

world. This form of Government with its ideals rests upon the Christian Religion the only foundation for the continuance of good Government. When the human race accepts this doctrine and practices it, there will be no more war and destruction of human life and property. The believers in Christianity accept this truth the world over. It is the greatest philosophy and doctrine that ever entered into the mind and conscience of man. No people or nation can void the conflict and difficulties that war brings, who predicate their belief upon human achievements and leave the Christian religion out of its premises.

THE ADMINISTRATION OF BISHOP DAVID H. SIMS

I can't follow the administration in full throughout the entire district, as I am limited to time and space and date. I must therefore confine my dissertation to New Jersey conference with which I am familiar. The work which is being accomplished in this Conference, under the leadership of Bishop D. H. Sims, will stand to his credit, and the men whose foresight and vision know what the Conference can do under a leader with men who are loyal and conscious of the responsibility resting upon their shoulders. The aim and purpose of the leadership of Bishop D. H. Sims and the New Jersey Ministers have been to reach an era that will be worthy of study for future historians as well as to help men and women into the Kingdom of God.

In the Newark District the work accomplished by Dr. Mansfield Jaskson and his congregation in the purchase of the St. James Church from the Presbyterian Church, the value of which is a hundred thousand dollars or more. The coming of such a Minister in the New Jersey Conference with a background of success in the Conference in which he served is worthy of the place which he holds and the confidence of the entire Conference. Should the next General Conference elect any Bishops, I do not think that they would miss the mark in the election of Dr. Jackson. He has the ability, character, experience and religion for that high office. Not far away from St. James on Kinney Street, at the foot of the hill is the old Israel Memorial, where that energetic and visionary Minister preaches and the Rev. D. L. Davis has chartered for his congregation a hotel and two stores and is building a new Israel Memorial, at a cost of one hundred thousand dollars. This Church, when completed, will stand as one of the landmarks of the New Jersey Conference to the foresight of Rev. D. L. Davis and his industrious and loyal people to African Methodism. Little farther west from Rev. D. L. Davis, we come to the splendid Church purchased by the Rev. E. Warrick and his excellent people, adding to the Newark District another landmark and the New Jersey Conference a place in its history, that will inspire future generations to read of the work of this man and to walk in his footsteps and build for the people a Church that will be always representative in keeping

with the Religion of our Lord. St. Paul's A. M. E. Church, Orange. Rev. H. H. Thomas has one of the finest locations for a church that I know of situated on Central Avenue near one of the great parks of the City of Orange. The plan of the building is modernized and when completed along the line mapped out by Rev. H. H. Thomas and his people, it will be one of the great churches, not only of the Jersey Conference but of the Connection. I am informed that the Pastor and his people will begin to work soon so that this great church may be completed, adding to the Conference another great building that those who may come after them, may see what was left for them in which to worship. I do not think that the Conference would make a mistake to designate a day as Orange Day to help to finish this great Church. If this suggestion could be found feasible by our Bishop, we could raise thirty thousand dollars for this great Church. Our churches must be as neat and inviting as other churches for our people, if we expect to hold the people. Rev. J. H. Ellis' church at Boonton had its doors open for years waiting for someone to lift the people out of a Mission and build them such a church. The ground has been bought and paid for, now the ground is broken for the church which will cost something like thirty thousand dollars, nearly ten thousand dollars of that amount has been raised. The white Ministers and their congregations are helping Rev. Ellis and his people because they want the colored people to have a decent Church in Boonton. This is usually the case when a Minister fits into a community as Rev. Ellis has done. Rev. A. White has paid the mortgage off the Church at Morristown, which has been standing for years. He has in addition to that renovated the entire building, putting in a new ceiling, floor, pews, lights, steps and painted it. Today the Church has a different appearance from what it had in former days.

Rev. T. L. Puryear, pastor of St. Matthews Mission in Orange, has purchased a lot to build a Church for the people of St. Matthews Mission in Orange. This will give us two churches in Orange. I can't cover the other districts in the excellent work which has been accomplished for the like of time, and data, but I have sufficient data which I have written from to establish the fact that the administration of Bishop David H. Sims is progressive, inspiring and helpful to the New Jersey Conference. A man who can think out of present surroundings for the good of his people is a Prophet, looking forward to the future for them in the ideals and development in those things that give them a standing in the business and commercial world, as well as in Religion. This is seen in Paradise Lake Corporation a vision and a philosophy opening up for our nationality an opportunity, that will carry the name of Bishop David H. Sims to future generations whose leadership will live in history. In this Conference which produced Bishop B. F. Lee, Theodore Gould, Theohpulus Stewart and produced the splendid historian

of the Conference, Rev. J. H. Morgan with such character and lying back of us and under the leadership of our Bishop David H. Sims, let us stand together in brotherly love, friendship and in cooperation for those ideals that will keep this Conference one of the best in the Connection. Paradise Lake Corporation to my mind in thinking, would be a splendid place to establish a School of Theology, as a branch of the Theological Department of Wilberforce Theological Seminary. If ten or fifteen acres of this land were designated for that purpose, and carried out, it would enhance the name of Bishop David H. Sims and his administration, and leave it in history as an inspiration to future generations.

I close with this remarkable administration with some Arabian sentences used in the days of Mohammed. "Salla allahu alaihi Wasallama God Bless Him and give him peace" "alaihi Salamu upon him be peace" "Radiya llahu anhu" May God be pleased with him" "Rahimahu llahu" "May God have compassion on him."

—oOo—

High Points in Action of Federal Council of Churches

Adoption of seven points program on world order.

Adoption of a resolution asking President Truman appoint a Committee to visit India to study relief problems in that country.

Voted to set up a single agency to carry on overseas relief and reconstruction work.

Issued an appeal to churches urging Christians during Lent to contribute to their denominations postwar funds above regular gifts.

The Council supported President Truman in his proposal to meet the world crisis for food through international credits setting aside food stores for other countries, breaking the transportation bottleneck and appealing to the conscience of Ameircan people.

Evangelism was stressed as the primary task of the Church and urged it be met with a sense of immediacy and urgency.

Protestant Churches were urged to sponsor a "share the housing" program to aid returned veterans.

The Council affirmed "labor's right to strike, and we urge the moral obligation that rests upon labor and management to enter into and carry on collective bargaining in good faith and to utilize fully such methods as conciliation, mediation and arbitration."

The Federal Council renounced "unequivocally the pattern of segregation in race relations as unnecessary and undesirable."

The report on Atomic Warfare and the Christian Faith declared: International provision for control of atomic research and its application to the problems of peace and war should fulfill certain elementary conditions, such control should be assigned ultimately to civilian, not military agencies."

CURRENT EVENTS

St. James A.M.E. Church

4311 St. Ferdinand Ave.
St. Louis, Missouri
May 15, 1946

Sunday, May 12, 1946, marked another page in the history of St. James A.M.E. Church. It was "Corner-Stone-Laying" and Rally Day at our church.

Bishop Noah W. Williams, Presiding Bishop of the fifth Episcopal District, brought us an inspiring message at 11 o'clock. We were honored with the presence of many other pulpit guests.

At 1:45 p.m. the rally services began. Music was furnished by a chorus of 100 voices from the combined choirs of the church.

3 p.m. the Masonic Lodge, in a very fine and impressive service, laid the cornerstone for the erection of the second unit to "Greater St. James."

One of the largest crowds in the history of the church witnessed this event.

Many other congregations were represented in our rally by their presence and their very loyal contributions.

Our pastor, Rev. C. Wayne Love, expressed great appreciation for the loyalty and support given by all, and a greater determination to go forward in the erection of this edifice where all may worship God.

We thank you for your cooperation, prayers and support.

C. Wayne Love, Pastor,
Lottie M. Penny, Reporter.

—oOo—

Church In Mobile

Praying For Leper

A Mobile church "prayer band" has announced its plans to offer encouragement to Maj. Hans Hornbostel, survivor of the Bataan death march, who has appealed to the government for permission to join his wife in the leprosarium at Carville, La.

The Rev. W. C. Strickland, pastor of the New Hope Baptist Church, has announced his intention of contacting the major with an offer of "prayers for their help." He declared a "prayer band" in his church has become interested in the situation.

"This sad case has touched our hearts," said the Rev. Strickland, "and we believe we can help them."

Maj. Hornbostel's wife contracted leprosy while she was in a Japanese prison camp and is now being hospitalized at San Francisco preparatory to entering the Carville institution.

Lightning Loses Again As Man Hit 10th Time, Lives

KENTON, Ohio — Lightning, which has turned Charles Brown into a cosmic bowling alley has registered its tenth strike on Kenton's human lightning rod.

But the 49-year-old colored truck operator Monday was fully recovered, three days after lightning stunned him in Kenton's public library as he extended his hand to take a book from an assistant librarian.

Brown underwent his first experience with lightning two decades past and his ninth "strike" three years ago.

Miss Bella Ellis, assistant librarian, said Monday "it looked like a ball of fire came through the closed window. It exploded in a shower of sparks and with an awful noise right where the man was sitting."

—oOo—

Negro Voting Policy Given

WASHINGTON—The Justice Department has accepted the Negro-voting issue as definitely settled and in the future will prosecute any official who attempts to prevent a person from voting because of color.

In announcing the new policy yesterday, Solicitor Gen. Howard J. McGarth told a press conference there is "no doubt" that recent court decisions upholding Negro suffrage apply to local and general primaries and elections in all states.

McGarth said, "It is our position that the law has been settled" and pointed out that persons who illegally deny voting privileges are subject to a criminal code penalty of $1000 fine or a year in prison.

All test cases heretofore have been brought as civil actions. The U. S. Supreme Court held in a Texas case that a person could not be denied the right to participate in a Democratic party primary because of color. Last week, the court refused to review a similar decision by the Fifth Circuit Court of Appeals in New Orleans in a Georgia case.

"It is hoped," McGarth said, "that everyone will abide by the spirit of the courts' decisions."

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ARKANSAS TO FIGHT

LITTLE ROCK—(AP)—Gov. Ben Lancey, nominal head of the Democratic party in Arkansas, declared today that Negroes would not vote in Democratic primaries for state offices "this year." Laney asserted "we will conduct our primaries for state officials as we have always done."

"Then," he added, "the Justice Department can crack its whip."

The Arkansas Legislature last year passed an act (107 of 1935) which separated Democratic primaries for state offices and those for federal offices.

—oOo—

Talmadge Says Arnall Against White People

ATLANTA — Eugene Talmadge charged Thursday night Gov. Ellis Arnall "finally has lined up with the Negroes

against the white people in Georgia."

Absent from the meeting of the Georgia Democratic Executive Committee meeting which he described as "an Arnall show, pure and simple," Talmadge said the governor's speech showed he was trying to "sell out the state of Georgia to the ailen Communistic interests" which had invaded the state through the CIO's political action committee.

—oOo—

White Primary In Georgia Is Gone, Says Gov. Arnall

ATLANTA—Gov. Ellis Arnall told state Democratic leaders Thursday that under the law the white Democratic primary in Georgia is gone, and that any man not willing to uphold the law is not worthy of Democratic citizenship.

"Let's be honest about it," he told the state Democratic executive committee. "Let's not run from the quacks who would confuse the issue. Let's not be afraid of the demagogues."

—oOo—

Senate Labor Committee Approves Education Bill

WASHINGTON — The Senate labor committee Friday approved a bill which eventually would divide $250,000,000 a year among the states to equalize educational opportunities.

Sen. Taft (R, Ohio), estimated "the great bulk" of the money would be used to aid colored children of the South.

The purpose of the legislation is to provide a minimum expenditure of $40 a year for each school child, based on average daily attendance in public elementary and secondary schools.

—oOo—

Representative Deplored 'Trend Toward Socialism'

SAVANAH, Ga.—Rep. A. Sidney Camp (, Ga.), Thursday deplored the "socialistic trend in government" and warned that passage of the Fair Employment Practices Commission bill would seriously cripple the Georgia textile industry.

Speaking before the Cotton Manufacturers' Association of Georgia, Camp declared that "the government should get out of the business of trying to conduct collective bargaining negotiations of labor and management." He said that "government-fixed wages and prices are not in accord with the American way of life, and will not work in a free economy."

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Fellowships Totaling $100,000 Awarded by Rosenwald Fund

CHICAGO—The Julius Rosenwald Fund, established in 1917 "for the well being of mankind," announced Thursday the award of 50 fellowships for 1946 totaling $100,000.

The fellows include 31 colored persons, 16 white Southerners and three Northern white persons in the field of race relations.

One of the awards went to St.

Clair Drake, Chicago colored man, co-author of Black Metropolis, who will go to England to study the impact of American colored troops and civilian personnel on the population of that country during the war.

Robert Bruce Kennon, colored carpenter of Berkley, Calif., will travel to Ethiopia to study the economic resources of that country. James Sylvester Braxton, Jersey City, N. J., (present residence at 31 Divinity Hall, Cambridge, Mass.) will study regional planning at the ministry of town and country planning in London.

The fund approximated 20 million dollars when it was established by Julius Rosenwald, chairman of Sears, Roebuck and Co., who died in 1932. He directed that it be spent by 1957. One of its principal interests has been in increasing the opportunities of colored persons and in improving rural education in the South.

Establishment of a special scholarship program for young Southern trade unionists this year and appointment of fellowship of four white Southern ministers "reflect the fund's interest in the church and labor as two important social instruments for the betterment of race relations," the announcement said.

The ministers are the Revs. Das Kelley Barnett, Chapel Hill, N. C.; Vladimir Eugene Hartman, Asheville, N. C.; Stiles Bailey Lines, Savannah, Ga., and Randolph Steward Smith, Vicksburg, Miss.

Other fellowship winners include:

Colored

Clifton Orrin Dummett, Meharry Medical College, Nashville, Tenn.

Emilio Aguinaldo Lanier, Fisk University, Nashville, Tenn.

Mahlon Clifton Rhaney, Dillard University, New Orleans.

Vernon L. Winslow, Dillard University, New Orleans, La.

White Southerners

Conrad Alfred Albrizio, Louisiana State University, Baton Rouge.

Robert Stone Burgess, Jr., Talladega College, Talladeaga, Ala.

Nathan Green Caldwell, Nashville, Tennessean, Nashville.

—oOo—

State Financing Praised By Duff

By Joseph H. Miller

Inquirer Staff Reporter

LEWISTOWN, Pa., April 26.—Federal financing should be carried out along the "sound lines" in effect in Pennsylvania's State government, Attorney General James H. Duff, candidate for the Republican nomination for Governor, said tonight as he appealed for the election of Governor Edward Martin to the U. S. Senate.

"We need the sound kind of financing in the Nation that we have in Pennsylvania," Mr. Duff told Mifflin county voters.

HITS DEFICIT FINANCING

Denouncing the Federal policy of deficit financing, he declared the election of Governor Martin would give the present State executive an opportunity of introducing a financial policy in Washington which has enabled

Pennsylvania to amass a $200,000,000 surplus during the current administration.

Before speaking here, Mr. Duff, accompained by Brigadier General Daniel B. Strickler, his running mate for Lieutenant Governor, toured Adams, Franklin, Cumberland and Perry counties. He met party workers in Gettysburg, Chambersburg, Carlisle and New Bloomfield.

LAUDS MARTIN POLICES

Not only has the Administration of Governor Martin given the State sound financing, said the Attorney General, but it has been "honest and progressive."

"There has been more done to clear up the streams of Pennsylvania during the administration of Governor Martin than during the entire history of Pennsylvania. I propose to continue the drive for pure streams after my election to the Governorship.

STRICKLER SPEAKS

General Strickler, who fought in both world wars, assailed the National Administration's foreign policy as "weak."

He asserted that a strong foreign relations program should be put into operation so that the necessity of sending America's youth back to the battlefront would never arise again.

—oOo—

Senator Bilbo Charges Luces Lied About Him In Article

WASHINGTON, April 26 — Senator Theodore G. Bilbo (D., Miss.) stood up in the Senate today and lambasted "papa and mama Luce"— the Congresswoman and the publisher—for what he charged were "lies and misrepresentations" spread about him.

Cause of the rotund Senator's ire was an unflattering article in the March 11 issue of Life magazine which characterized Bilbo as "worst man in the Senate," and a brace of speeches by Representative Clare Boothe Luce, (R., Conn.) which attacked Bilbo's stand on the Negro question.

CALLS REP. LUCE 'FICKLE'

He referred to Life as a "pink, mongrel magazine." He termed the article, which discussed the qualifications of 33 Senators up for re-election, " a nasty job" and "a dirty, contemptible article."

Mrs. Luce he described as "fickle and capricious." He referred to her frequently as "Clara," and said she was known as "Connecticut's Republican darling" who is "no longer a glamour girl."

And, he asserted, "the Communists should give old man Luce"—Henry R. Luce, editor-in-chief of Life—"a big fat check for services rendered" in publishing the article.

That article in Life, Bilbo said, his voice reaching a high pitch, was "a collection of lies, views and misrepresentations . . . master-minded by fickle and capricious Clara."

Yes, he was sent to jail, as Life said, he admitted, but not for moral turpitude. It was for contempt. A lot of famous people have been in jail. John Milton wrote "Paradise Lost" in jail, and Tom Paine composed his "Age of Reason" while a convict.

ON THE NEGRO QUESTION

To Miss Luce's recent speeches against him and "other Bilbos of Congress," on racial questions, Bilbo replied that " I have been the Negroes' best friend on the floor of the Senate."

"I am attacked because I believe in segregation," he said. "I don't believe in social equality for the Negro. I don't believe in mongrelization."

He charged that the Luces gave a "passing grade to only 10 of the 33 Senators discussed, including 60 percent of the Republicans up for re-election, but only 13 percent of the Democrats.

A FINAL THRUST AT LIFE

He had this final word for the Life article:

"There has not been a more misleading, deceptive, artistically stated lie in the memory of any living American" . . . Its purpose was "to smear this great body of United States Senators . . . to undermine the confidence of the people in their Government."

Bilbo charged that Life was not the only publication "in the pack of dirty hounds," which he said had been set on him.

He then named the New York Post, the New York Daily News, the Daily Worker, the newspaper PM, the St. Louis Post-Dispatch, "t h e mongrelized papers of Los Angeles," T h e Philadelphia Inquirer and the Philadelphia Record.

—oOo—

Church Aid on Poll Tax Fight Sought

WASHINGTON — The executive secretary of the National Committee to Abolish the Poll Tax, Mrs. Katherine Shryver has sent out nation-wide appeals to the churches asking their financial help in the fight to abolish the poll tax.

She pointed out that missionaries from America who are carrying the Christian message find it embarrassing when prospective converts ask: "Why do some people have to pay to vote in your country?" "Why does the color of your skin decide what civil liberties one enjoys?" and other similar questions.

METHODIST WOMEN PRAISED

Quoting Mrs. O. G. Robinson of the Women's Christian Service division, Methodist, who declared, "all around the world these questions are being raised with our missionaries," M r s . Shryver lauded the diligent fight that that organization is putting up for the anti-poll tax bill. Other church groups taking a stand for the bill include the national board of the United Council of Church Women.

D r . William H. Jernagin, executive director, Washington Bureau, Fraternal Council, Negro Churches in America, was named by the committee secretary as one of the most active members in that body. He is on the executive board.

"For the cooperation from the church people, we are grateful and proud," declared Mrs. Shryver, "now, our great need is finance."

FEW CHURCHES DONATE

It was revealed that for the Abolish Poll Tax fight there have been almost no church donations from conferences or ministers.

Mrs. Shryver concluded the interview with a quotation from the Christian Advocate, "It is the supreme business of the Christian preacher to cry out against sin, and if sin appears in politics and economics, then the minster of Jesus Christ has no alternative. He must attack it."

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Voters End White Primary Regime

AUGUSTA, Ga. — With over 4,000 colored persons voting in the heretofore white primary the Richmond County "Cracker Party" was swept out of power here for the first time in 20 years, with the defeat of Roy Harris of the Georgia House of Representatives.

William S. Morris, liberal Augusta Chronicle editor, was the victor. Harris, speaker of the House assembly, is in favor of calling a special session to repeal laws so that colored will be kept from voting in the primaries.

FACTORS CAUSING THE DEFEAT

Admitting defeat, Harris said he lost because 4,600 colored persons were registered and voted, some welcoming the idea of voting although they do not understand.

Also accusing outside forces for his defeat, he said that the fight had just begun.

All incumbents in the race were defeated. Led by the Rev. G. H. Carter, colored citizens were solid in opposition to the Harris regime which brags it has kept the primary white since the 90's.

Bible Reading Increasing

A recent Gallup pool revealed an upward trend in Bible reading in this country. One person in every 10 claims to read the Bible daily. The poll revealed that 57 per cent of the civilians between the ages of 21 and 29 had read the Bible during the previous 12 months as compared with 48 per cent the previous year. Women are more constant Bible readers than men, and farmers read it more regularly than cityfolk. The New Testament is apparently a little more popular than the Old.

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Congregationalists Urged To Ration Food

The General Council of the Congregational Christian Churches has appealed to members of the denomination to adopt specific plans for self-rationing. It suggests also that during Lent families sit down on Sundays to "the simplest possible meal" in order to contribute more heavily to relief and rehabilitation needs through church agencies.

—oOo—

Mormons Help Methodists Raise Sum

During recent ceremonies held to observe the burning of the mortgage on the First Methodist Church building at Ogden, Utah, it was revealed that a sizable contribution to the fund for paying the mortgage had been made by the Church of Jesus Christ of Latter-day Saints.

The 9th Connectional Christian Educational Congress and Youth Convocation

Auspices—Department of Christian Education A. M. E. Church

By S. S. Morris

PARTICIPATING UNITS

The Sunday School—Allen C. E. League—Richard Allen Youth Council—Junior Church— B o y Scouts — Girl Scouts — Young People's Department of Women's Missionary Society—Bureau of Evangelism.

T H E MOST GLORIOUS, GLAMOROUS, INFORMING AND INSPIRING CONCLAVE EVER WITNESSED IN THE ANNALS OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

The program being developed is to be the most challenging ever offered an African Methodist assemblage of leaders and young people in the field of religious education. The program will point out the relevancy of Christian Education to problems of the home, church, and community, while resource leaders seek to create ecumenical attitudes geared to the tempo of thinking in an atomic age.

Workshop seminar, clinic, forum, discussion groups are among the methods to be employed. The robust agenda provides for recreation, fellowship, addresses, and sermons w i t h visual aids as a special feature. Adequate provision will be made for a book shop and a comprehensive exhibit.

Orchestras, Bands, and choruses will make the occasion most delightful.

African Methodism on Parade —a climaxing spectacle with 1,000 lads in colorful blouses; 1,000 misses clad in white tunics, preceded by t w o companies carrying banners with respective inscriptions, "We were brave," "We are brave." Youth banner will say "We will be brave."

A drama, "Richard A l l e n Grows A Church" will portray with enchanting pageantry, the Yesterday, Today and Tomorrow of our Methodism, highlighting a Decade, 1936-1946, of Christian Education as an organized department of the A.M.E. Church.

Unforgettable periods of meditation, consecration and dedication are anticipated. All religious leaders and church workers are invited to register. Registration Fee—$2.00.

Date—August 6-11, 1946—

Place—Chicago, Illinois.

Auditorium and Headquarters —Du Sable High School, 60th and State Streets.

Pre-Convention Headquarters —4448 South Parkway, Bethel A. M. E. Parish House.

Assembly rooms, cafeteria, and recreational facilities available at the High School.

Lodging rates per day—$2.50 per room which accomodates two (2) persons.

N. B. Registration campaign opening in each annual conference. Register at once with your Conference Solicitor.

A LAYMAN'S ANALYSIS OF THE JENNING'S POLL

In the last issue of the Pittsburgh Courier I read the results or findings of the poll taken at Little Rock in connection with the Bishops' Council:

From the report of the balloting it would appear that that all possible combinations have been made by candidates and districts and that the Bishops of the districts have indicated their approval of certain candidates and have passed the word down as to what should be done. There are upwards of fifty-two candidates for the Bishopric the voting shows that the ten highest have been indicated; of the ten who are supposed to have received the highest number of votes one was from the Third Episcopal District, one from the Ninth, two from the Eleventh District, two from the Fourth District, one from the Fifth District, two from the Sixth District and one from the First District. Is it coincidental that only twenty-seven names were voted on? Is it accidental that two men from the Fourth District, two men from the Sixth District, and two men from the Eleventh District should find themselves among the ten highest? Is it wholly an act of fate that the poll showed that one candidate from the North elected with thirty-three votes to spare and two men from the South lacking only two and seven votes respectively to be elected? Does the ballot indicate that the three 'top men' comprise the slate that 'The Powers That Be' would push down the throats of the General Conference if three Bishops are to be elected? and if five are to be elected then all other candidates will fight for the other two places? It is reliably reported that a prominent General Officer made a proposition to one of the Southern candidates that if a Northerner was elected then the South may have all the other places—that Southern candidate does not even show on the poll taken. Can it be possible that the poll confirms the proposition made by the General Officer?

Does the poll bespeak the fact that the combinations made would elect the three 'top-men' and where two candidates from the same districts are indicated that the names given are just an appeasement to those districts for the support that they have pledged to give to the slate? What chance has the Fourth District to elect one of the two candidates whose name appear on the ballot when they give their support to the slate already approved? Let us suppose that the Fifth District is able to throw its full strength of one-hundred and five votes (which they are not entitled to) to the ticket, what does the Fifth District hope to get in return? To whom will the strength of the combined Third, Eleventh and Ninth Districts be given when these other districts pour their support to this combination?

The Jennings Poll would indicate that all the other popular

candidates including General Officers, University Presidents, and metropolitan pastors are here and now discarded. The Bishops are still making their pronouncements that they are going to elect their respective candidates, at least they are talking loudly where their men are, and these men are swallowing the statements of the Bishops. If the poll was a true cross section of the Church, and if an honest and impartial finding were given would it not be different from what is published? We are watching these polls.

—James A. Flemings

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President Asks Moral, Spiritual Awakening

No problem is tough enough to withstand "the flame of a genuine religious faith," declared President Truman speaking to a special meeting of the Federal Council of Churches at Columbus, Ohio.

"Only a high moral code can master this new power of the universe, atomic energy, and develop it for the common good," he said. "When the sages and the scientists, the philosophers and the statesmen have all exhausted their studies of atomic energy, only one solution will remain—the substitution of decency and reason and brotherhood for the rule of force in the government of man."

He declared that if certain interests" were not so greedy for gold" there would be less pressure to allow the Price Control Act to expire, or to keep down minimum wages, or to permit further concentration of economic power.

"A truly religious fervor among our people," Mr. Truman added "would go along way toward obtaining a national health program, a national housing program, a national education program, an extended and improved Social Security program."

"The Protestant Church, the Catholic Church, and the Jewish Synagogue—bound together in American unity of brotherhood —must provide," he said, "the shock forces to accomplish this moral and spiritual awakening. No other agency can do it. Unless it is done, we are headed for the disaster we would deserve."

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Robbed of Glory

The World Council of Churches representing 90 Protestant and Orthodox Church bodies from 32 nations closed a momentous meeting last week in Geneva, preparatory to the first full-dress meeting to be held in 1948.

Time pronounces this assembly "as important to Protestantism as was Rome's Consistory to Catholicism." And yet, small notice was given it in the press, because for some unknown reason, only reporters from church papers were admitted. Behind closed doors this assembly was held, keeping from the world its doings as if they were a dark secret. When will Protestants learn that religion is news and that Protestantism can be robbed of its glory by closing doors and minds.

High Churchmen

Dr. J. B. Conquest has done a mighty fine job in Los Angeles, California, having taken a small Mission to a nicely constructed and commodious house of worship.

Dr. Conquest is a well seasoned veteran having successfully pastored in Arkansas, and the First District.

Mrs. Conquest is a fine preacher's wife, and an able business woman, being the cashier of one of Los Angeles' largest U. S. Housing projects.

And there is a new comer in the city of Roses, Mrs. Carmichael, up and going evangelist—pastor of our recently purchased and revived St. John A. M. E. Church in Los Angeles.

Sister Carmichael was able to gather the fragments of a congregation at disintegration point, thus justifying the confidence placed in her by Bishop N. W. Williams, whose far-sighted vision gave her the opportunity to do this grand job for Allen's church.

This most courageous woman has acquired a modern brick edifice for us. Rev. L. C. Franklin Miller, A.B., B.D., is one of our most energetic evangelists; he is a Pittsburgher, and the Conference evangelists of the Third District.

Dr. W. D. Johnson, Jr. better known as "Vox Pop," is certainly propagandizing the church for the cause of Bishop G. E. Curry; he is an able student of our church polity.

I like to cross swords with the Georgia Presiding Elder, Historian, and Journalist; you know, you can only acquire knowledge by contacting Brains.

It is said that Dr. T. S. J. Pendleton, D.D., of Mississippi, and all points African Methodist, has now cast his hat in the ring for Episcopal Honors in 1948.

Dr. Pendleton has an able legal background, and is thoroughly trained in Theology with a University of Chicago creditable background.

Dr. J. B. St. Felix Isaacs, Second Church, Los Angeles, holds the Master's degree in Religious Education from the University of Southern California; he has pastored successfully such great churches as Allen Chapel, Kansas City, Missouri and St. James, St. Louis, Missouri; he is a Shriner.

Mrs. Esther Isaacs recently airplaned from Los Angeles to New York City, to attend the General Missionary Boards; she is an Executive Board member.

Rev. H. B. Plunkett has recently led his fine congregation at Fulton, Alabama into a new and beautiful stone church much to the delight of his many friends; they say he will get married soon?

Dr. W. H. Hall took a survey trip along the Atlantic seaboard

during the Conferences held by Bishops M. H. Davis and D. H. Sims in the interest of his powerful candidacy for the Editorship of the Southern Christian Recorder.

Dr. Hall, who met up with Dr. Pendleton, who was also campaigning, is a brilliant pulpiteer and an able penman; he successfully pastors at Jonesboro, Ark.

Dr. Frank Churchill, former Californian, who has for several years done great work at St. John, Montgomery, Ala., has announced that he seeks to be Secretary of Missions in 1948; he has many friends throughout the church who will support him.

Dr. Whitfield, one of Bishop S. L. Greene's ablest Presiding Elders held a fine District Conference down in Louisiana, presiding over the Central New Orleans District.

"Bill" Wilson, strong pastor, sweet preacher, and an African Methodist whose father and grand-father before him served God as African Methodists preachers in the Mississippi Delta, pastors St. James, mother church, in New Orleans, the head of Dr. Whitfield's district.

Suffice to say that Dr. Wilson and the fine men of Dr. Whitfield's district combined to give Dr. Whitfield success. "Bill" Wilson, and his friends, would elect him as Bishop in 1948.

Out in Oklahoma City, we find Dr. S. E. Kolen, the great pastor at Avery Chapel, where some of America's leading Negroes worship God each Sunday in a full auditorium.

Recently the Editor was Dr. Kolen's guest preacher at both services during which time Avery's fine membership gave the Review thirty-five subscriptions.

For several years this top-grade pulpiteer of African Methodism has help up the kingdom of God at Avery; his many friends throughout the church welcome with genuine relation his candidacy for our Bishopric; and there is no one more worthy; nor truer to the indestructible principles of African Methodism.

Dr. Charles Wesley, outstanding President of Wilberforce University is gradually expanding his Episcopal scope through opportunities to touch the brethren as he displays his abundance of brilliance at commencement programs in various parts of the church; he has delivered great addresses at Daniel Payne College, Morris Brown College, and The Bishop Williams School of Religion.

Dean John H. Lewis recently inaugurated a New Day at the Payne Theological Seminary; he has instituted a program of "Lecture Series," using as guest speakers America's foremost Theologians and Scholars.

Dean Brown of the Yale Divinity School, was the first lecturer; we hope to publish his thesis in the future issues of the Review. Other able scholars to appear in the future include Bishops John A. Gregg and David H. Sims.

Dr. W. Monroe Wingfield, A.B., D.D., splendid Presiding Elder of Arkansas, will have to be reckoned with in 1948, when the next Secretary-Treasurer Church Extension department will be elected. Arkansas says they will certainly present Wingfield, the

man who will join the church extension program with present day expansion needs.

Rev. J. C. Williams is taking high ground in pastoring at Hammond, Louisiana; the entire city is his parish, for he is a preeminent "preaching man."

Dr. George Turner Sims, strong leader, who presides over the Cleveland District, North Ohio Conference, is constantly moving over the church, touching the hearts of his brethren, as he bids for the 1948 Episcopal Honors.

The Church is saying that Drs. J. S. Bryan and A. J. Carey, President and Vice-President of the influential Connectional Council, are making a most excellent executive two-some; well, they are rocked ribbed African Methodist preachers; they came from fine A. M. E. preaching stock; they have never left the reservation; they are not proselytes; and they possess innate characteristics of our doctrine and genius.

Dr. Joseph Gomez, Third District standard bearer has accepted and ably filled engagements to deliver commencement addresses and sermons to the graduates at Campbell College and Paul Quinn College. Dr. Gomez has a legion of friends who stand at the door with him for episcopal honors in 1948; he is very recherche, and proven leadership material.

Rev. W. J. Miller can boast a most enviable record as a public servant over the past twenty years in Virginia and Maryland, as a member of the Virginia and Baltimore Conferences.

Dr. and Mrs. Miller taught in Virginia High Schools most successfully, and Rev. Miller also served as Notary Public on the Eastern Shore, Maryland. He has pastored Bethel, Richmond, Virginia, and is now the beloved pastor of St. John, Pokomoke City, Md., where he and Mrs. Miller have also served on the faculty of the Stephen Long High School.

At Pokomoke City they have paid off a burdensome mortgage, added twenty-two members to the church, and had twelve baptisms.

Dr. T. J. Miles and Prof. Garrett, of South Carolina intrepid, do or die, from the ground up African Methodists, men, whose chief glory is to advance the A. M. E. Church without fear or favor staunchly stand by their convictions today when there are few who have the courage to say no or yes.

Dr. Miles received over one hundred twenty-five votes for the Bishopric in 1944; he is asking men of courage, men of vision, and men of Faith to give him a man's support in 1948.

They visited Bishop Davis' and Sims' Conferences and were graciously received.

Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

I have hated them that regard lying vanities: but I trust in the Lord.

I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

"VOX POP" ON RUMINATIONS

By W. D. Johnson, Jr.

Dear Editor Brookens;

In continuation, we approach the department of "POETRY".

It is indeed regrettable that the African Methodist Episcopal Church should feel the "Hand of Death" at the seemingly inopportune time of going to press with a revised hymnal.

We are reminded of the years of work done by the late Bishop W. D. Johnson and the lamented Edward C. Deas. And now comes the death of Dr. Wm. H. Peck eminent researcher upon the subject of Hymnody and Hymnology. This too just upon the eve of the appearance of the revised hymnal.

The highly informative and educational address given at the Birmingham session of the Bishop's Council in February 1944, was not lost, we trust upon the hearers. The origin, metric system and tunes were beautifully portrayed.

One sad element of the discourse was the note made of the scarcity of hymns of African Methodist origin. We submit herewith a group of hymns from the pens of those of yester years, of our race and of our denomination. All these, may we add, were published in the "cream jug" and I submit them herewith to provoke research upon this valuable item of Negro history and too, to arouse laten powers in our youth of today.

Sincerely Yours,

VOX POP

——oOo——

GOD'S HOUSE OF PRAYER

God's dreadful house of prayer!
O blest retreat
For all who seek him there.
A feast how rare
Of grace, and blessings meet,
To all whom Christ shall greet,
Within this house of prayer.

How shall we enter here?
Our hands unclean,
Let us approach with fear
This sacred fane,
And simply trust in him,
"The sinners' Friend," our theme,
O precious house of prayer!

Leave all behind—our cares,
Our toils, our toys;
Let holy grief, in tears,
Express our joys,
And Christ will grant His peace,
And give us great increase,
Who love this house of prayer.

Our God Himself invites
All men to come,
He asks no costly rites.
With faith alone
Confess, and he'll forgive,
His fullness we receive
While in his house of prayer.

How dreadful is this place,
This house of prayer!
The vision of His face
O'er powers us here.
We sing with joy, and tell
He hath done all things well,
O joyful house of prayer.

(By Bishop J. C. Embry, D.D., published in the A.M.E. Review, July, 1887.)

——oOo——

TO THEE, GREAT GOD.

Great is thy name, O King of kings,
What awful thoughts its mem'ry brings!
Jehovah, Jah, the nation's God,
Creation trembles at thy nod.

Great is thy kingdom, mighty God,
Whose bounds are yet where man ne'er trod,
Yet Thou dost condescend to abide
With in this heart and be my guide.

Great are thy works, Thou Triune One,
What thine Almighty word hath done;
The heavens with shining worlds display
Thy unrivalled greatness day by day.

Great is Thy love to us made known
In Christ, who all our sins hath borne.
Its depth and height unfathomed are—
Its breadth than earth immenser far.

Great its redemption's mighty plan,
To save from ruin guilty man;
To meet Thy Justice infinite,
The Godhead must with man unite.

O depth of wisdom, depth of grace,
Shown in the Savior's dying face;
Speaking in truest accents thus;
God justifies, and He is just.

(By Rev. R. H. Sherly, published in the A. M. E. Review, October, 1888.)

——oOo——

INVOCATION.

Oh Thou enthroned Saviour!
Crowned Prince of life and light,
Look thou on us with favor,
And bless our souls to-night.

With humble hearts adoring,
We bow before Thy throne;
Thy grace and love imploring,
Accept us as thine own.

Visit us by the Spirit
Thou canst alone impart,
A peace which through thy merit
Doth purify the Heart.

Then, when our work is ended
On earth, and life is done,
Oh may our voice be blended

With those around Thy throne!
We'll join the grand Amen.

Glory, honor and blessing
To Father, Spirit, then
And Son; their names confessing,

(By Rev. D. F. Taylor, Huntsville, Texas, published in the A. M. E. Review, July, 1889.)

——oOo——

IMMORTALITY

For we know that if the earthly house of our tabernacle be dissolved etc.— II Cor. v. 1.

In hope I lay me down
Of life beyond the vale;
In sweet assurance of a crown,
And joys that never fail.

What if the cold, damp grave
Me opens to receive?
Has not the Saviour pow'r to save
All those who will believe?

And what, if worms consume
Remains already dead—
Worms, fit companions of the gloom
Whence light and life have fled?

In hope, I lay me down
Of life beyond the vale;
In sweet assurance of a crown,
And glory without fail.

—Bishop B. T. Tanner

——oOo——

THE FLOW OF NATIONS

" . . . . And all nations shall flow unto it." Isaiah II:2.
O Christ, to whom all go
To whom all nations flow—
Peoples of every race and clime,
The peoples, too, of every time:

The king who is enthroned
The thief who is condoned
Men, too, unlettered and unwise
And those who from the dunghill rise:

All flow, O Christ, to thee,
In thy strong Self they see
The mighty Helper of the race,
And long to see thee, face to face.

I, with the saintly throng
Move praisefully along,
And with the unnumbered, long to be
Forever, ever, Lord with Thee.

—Bishop B. T. Tanner
(Published in A.M.E. Review, April 1895.)

——oOo——

HE KNOWETH BEST

My loving Lord, He kioweth best,
And I will trust him perfectly;
Upon His promises I rest,
I'm trusting tho' I cannot see.

What if my cup is filled with woe,
My heart bowed down in grief untold!
Each poignant pang my Lord

doth know,
To His dear breast He will enfold.

My loving Lord, He knoweth best,
I'll lie submissive in His hands;
When my poor heart is sore distressed,
'Tis sweet to know He understands.
What if my friends forsake me all
And I am left alone in grief!
If I but on my Saviour call,
He hastens quick to my relief.

My loving Lord, He knoweth best,
Knows what to give me, joy or pain;
Whate'er He sends, I'm fully blest,
His peace the aftermarth again,
He knoweth best, and I will trust,
Will trust Him all along the way;
I'm clinging close, and this I must,
I'll trust my Lord e'en tho' He slay.

—*Sarah S. Stewart.*
(*Published in A. M. E. Review, October* 1905)

——oOo——

NOTES ON RACE PROGRESS

By The 13th District Goal

In Newark, New Jersey, Dr. E. Mae McCarrol has been appointed to the city hospital. She serves on the protological staff. Staff doctors serve without salary.

One of the group of twenty educators who will go to Japan as advisors to General MacArthur concerning the Japanese educational system is Dr. Charles S. Johnson of Fisk University.

Negro Newspaper Week was ushered in, in New York, Sunday, February 24, 1946, celebrating the 119th Anniversary of the Negro Press.

Some fifteen persons were killed and thirty injured in the recent explosion in a 3-story colored apartment building of the St. Bernard Housing Project in New Orleans, La.

Harold L. Ickes, recently resigned Secretary of State is said to have been largely responsible for the advancement of Negroes under the New Deal. He took a firm stand against segregation and discrimination in civic affairs, and in the operation of national and public parks in the District of Columbia. He was helpful to Howard University, and Freedmen's Hospital; and it was under him that Dean William Hastie and Robert C. Weaver, began their work in the Interior Department.

Dr. R. O'Hara Lanier of Hampton Institute, has been appointed Minister to Liberia.

A white man of Kansas City, was recently fined $50.00 for slapping a colored man simply because the man was sitting beside a white woman on a street car.

Since the deposition of President Elie Lescob, who is accused

of favoring light-skinned Negroes for public office, 3,500,000 dark-skinned Haitians are uttering the cry, "We want a black President to rule a black Island."

Nashville— (ANP) —Seventy Baptist and Methodist ministers and laymen from the 13 southern states Wednesday wired Sen. Bilbo: "We resent your assuming the right to speak for Baptist and Methodists of the South," and the religious leaders further charged Mr. Bilbo with "forming an unholy compact to delay the coming of social progress in the south and the coming of a world of brotherhood, peace and democracy."

After threatening to secede from the Coptic church, Ethiopia has been given permission to choose its own archbishop and four bishops.

According to Joseph R. Houchins, the Negro Population in 1945 is given as 14,000,000, there being 200,000 more women than men. 10 percent remains as the ratio of the Negro population to the entire population.

Because Orange County, California, refused to admit 5,000 children of Mexican descent to the public schools where Non-Mexican children are in the majority, Judge Paul J. McCormick, of Los Angeles, Calif., ordered an injuction against the four offending schools, saying that the segregation of school children on the basis of race or nationality violates the Fourteenth Amendment.

The 477 Composite group, commanded by Col. Benjamin O. Davis, Jr., and the only Negro tactical unit, will be transferred from Godman Field, Ky., to Lockbourne Airbase near Dayton, Ohio.

Two Negro Officers have assumed duties in the War Department. Lieut. Col. James H. Robinson, of Wilberforce and Cincinnati, Ohio, is a member of the Secretary of War's Discharge Review Board. While Major Steve G. Davis, of Chicago, is with the Personnel Division.

The NAACP is strongly opposing the appointment of a Southerner, Congressman Frank W. Boykin of Alabama to succeed Ickes. Because of a "thoroughly illiberal record," he is expected to cause dismay to minority groups.

The world's foremost expert on skin and skin diseases is Dr. Theodore Kenneth Lawless, of Chicago, who treats some 450 patients daily in a luxurious South Side office. His patients regardless of race or color, come from nearly all over the world. His annual income runs into six figures. His great ambition is to find a cure for leprosy.

Seventy years old Sinclair Henry Jeeter, of Dover Plains, N. Y., is the only Negro in the business of making artificial limbs, which he has followed for 36 years. Unless he can find some interested Negro Youth to learn the business, he plans ot turn his factory over to one of the Negro schools. He turns out a new leg every twelve to fourteen days.

Wilson W. Wyatt announces that his plan for providing 2,700,000 low cost emergency houses for veterans and their families within the next two

years, means all veterans, not "whites only."

Timothy Hood, honorably discharged Ex-Marine of Bessemer, Alabama, was shot five times by a white street car conductor, and finished by a shot from the chief of police of Brighton, Alabama, all because he tried to move a Jim Crow sign. Verdict, "Justifiable homicide."

One of America's most successful architects is Paul Williams of Los Angeles, California. He has designed stately country houses and estates; done work for Hollywood Movie celebrities and designed million dollar department stores and hotels all over the United States, including the Deep South. He also has a large business in South America. His income annually runs into six figures.

After graduation from Los Angeles Polytechnic High School, he grasped at the idea of a Negro Architect and, he was advised, that since "Negroes do not build Line Houses" not go butt his head futilely against the stone wall of race prejudice.

The richest man in Eatonville, All-Negro town in Florida, is James T. Steele, who owns a 4,000 box orange grove. The fruit is valued at over $2.00 a box. He buds his own trees. He is the only man in town with two cars and two bathrooms.

It was disclosed in Probate Court that Albert Edwin Wilkinson, a St. Louis barber, who died in December left an estate valued at $207,566.00, most of which was bequeathed to his wife.

Dr. Alain Leroy Lucke, recently of Howard Unversity, has been elected to the University of Wisconsin, as a professor of Philosophy.

The public school system of Boston, Mass., refuses to accept further prizes or trips to to outstanding student, from the Daughters of the American Revolution because of their racial attitude, especially in refusing their hall to the great singer, Marion Anderson.

The twelve colored people on the Race Relations Honor Roll for 1945 are: Dr. William J. Knox, who did research at Columbia University on the atomic bomb project. Attorney Charles Houston, who resigned from the board of the FEPC Committee; St. Clair Drake and Horace Drake, authors of Black Metropolis; Ralph Bunch, as a worker on problems of colonial areas and the UNO; Attorney Loren Miller ,for legal victories pertaining to housing; Dr. Horace Mann Bond, first Negro President at Lincoln University (Pennsylvania); Jackie Robinson, first Negro signed by big league baseball; Sterling Brown, visiting professor of English at Vassar College; Anna Arnold Heageman, Executive Secretary, National Council for a Permanent FEPC; Lester Granger, for his inspection of naval installations in the United States and the South Pacific; Attorney Irvin C. Mollison, first Negro appointed Federal Judge in continental United States.

The six whites are: Lt. Gen. John C. H. Lee, successful demonstrator of racially mixed combat units on the Western Front; Frank Sinatri, fighter against intolerance; James Gow and Arnaud D'Usseau, authors of "Deep

Are The Roots;" Duffy's Tavern, Weekly Radio Program for featuring Negro Comedians without jokes offensive to any racial groups; and Branch Rickey of the Brooklyn Dodgers, first man to sign a Negro to big league baseball.

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SUCH A TIME AS THIS

By DANIEL A. POLING

In a world so small that we whisper around it there is no isolation for either good or evil, peace or war. In our time the Scriptures are fulfilled and we are "one of another." Here we have no choice. But we may and indeed must choose to be either helpfully or hopelessly "one of another." Our sons have died to give us the chance, and a fighting chance it is, to be helpfully "one of another"; to live as "brothers on the sod" beneath which so many of their bodies lie. They died to win a war, and now unless we live intelligently, sacrificially, adventurously to win the peace, death for us all is the menace of the next war.

There is no escape from this stern reality of 20th Century life. For individuals as for nations there is no longer security in remoteness and there can be no exemption from responsibility. We must live in mutual regard with each other or go on from suspicion to suspicion until we die against each other. Plain speech and open diplomacy, facing our differences frankly and looking at them through t h e eyes of those whom we differ, should be the policy of governments.

But there is something more. Only power greater than atomic energy will be strong enough to win the peace power stronger than fear. Jesus Christ has that secret. He has the answer. His formula is found in the Sermon on the Mount, and its dynamic is love. One of the most distinguished of our contemporary columnists has said that "Civilization's ultimatum is 'Come to Jesus, or go to hell!' " It is just about as simple but as profoundly tragic as that.

T o d a y , for the Christian Church is the unparallel opportunity of all her history. It is her "Time sublime." Scientists are practically unanimous in saying that only the reconciling of idealism with reality can save the world. Also they tell us that the sands run fast.. Douglas MacArthur said on the day of Japanese unconditional surrender that if we would save the flesh, the formula must be spiritual.

Right here the Man of Galilee speaks to all men, and speaks as "never man spake," for God alone can change the heart and master the will of man. It is nothing less than a new world, a new world instead of this bitter, rocking world, that these fated times require. But there can be no new world without new men, and only God can make men new. Jesus Christ for such a time as this, as for every time, is the world's o n l y sufficient Savior.

The Call of The Red Cross

Again the American Red Cross is calling upon the American people. During the war the Red Cross was the chief reliance of our homes and our soldier boys for numberless services of a tender and indispensable kind.

Now that the war is ended, its ministry goes on in different forms, but none the less necessary. M e n recuperating in hundreds of military hospitals, prisoners of war not yet released, war brides joining their husbands, relief tasks without number, in addition to the usual disaster demands for help, must be provided for.

The national goal for 1946 is $100,000,000, half the amount called for in 1945. The American people will not fail to meet this demand.

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Lenten Reading

Then He made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds. After He had dismissed the crowds, he went up into the hills by Himself to pray. When evening came, He was there alone, but the boat by this time was out on the sea, beaten by the waves; for the wind was against them. And in the fourth watch of the night He came to them, walking on the sea. But when the disciples saw Him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I: have no fear."

And Peter answered Him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And those in the boat worshipped Him, saying, "Truly, you are the Son of God."—Matt. 14:22-23, Revised Standard Version, New Testament.

—oOo—

A Lenten Prayer

"Our Heavenly Father, we thank Thee, that Thy Word became flesh and dwelt amongst us. That Thy Son, Jesus Christ, Our Lord and Saviour w a s tempted, yet could say even to His enemies, "Which of you can lay any sin to my charge?" At this Lenten Season, make us mindful of Our Lord's fasting, temptation, suffering and death for our sakes. Teach us to expect temptation and show us how to meet it. Like Jesus, may we too, be victorious over the devil and all his works; the evil thoughts in our minds, the unkind words of our lips, the ungracious acts in our lives.

So, Father God, through no merit of our own, but for Thy Son's Sake, have mercy upon us, according to Thy loving kindness; according to the multitude of Thy tender mercies blot our transgressions and cleanse us from our sins. For we acknow-

ledge our transgressions and our sin is ever before us. Create in us clean hearts and renew a right spirit within us and may we bring into all the relationships of life the Spirit of the Master, Our Risen, Victorious L o r d and Saviour. Amen.

John A. Hunter
First United Presbyterian Church

—oOo—

Scientists Ask Help of Religion

Proper control of atomic energy is fast becoming the major topic among American church leaders as science and religion for the first time in history, join forces to cope with social a n d religious challenges posed by revolutionary advances in the field of nuclear physics.

Following a recent three-day conference in Chicago the Mid-w e s t Conference of Atomic Scientists and Religious Leaders agreed that the atomic bomb must be internationally, controlled, and called for an immediate stop to the manufacture of the bomb in this country.

Conferees sent to President Truman and Congress telegrams urging support of the McMahon Bill, which advocates placing the control and development of atomic energy in the hands of civilians. This measure is opposed to the May-Johnson Bill, which put the atom bomb in the hands of the military.

Addressing t h e committee, which includes four Protestant, three Jewish and two Roman Catholic clergymen, Dr. Francis C. McMahon, prominent Catholic layman, lauded the scientists for demonstrating "that they have a definite social conscience which religion must recognize." Another speaker, Rabbi Ralph Simon, of Chicago, declared that "here we have the first evidence that brings to the man in the street the reality that both science and religion must unite or the world will destroy itself."

Important Conference

The conference was described by the Christian Century of Chicago as representing "probably the first time in history that science has turned to religious forces for help." "The fellowship thus established, "will, it is safe to say, develop to the point where the scientists will want something more (from religion) than co-operation on public policy. They may, in their turn, wish to be initiated into the far simpler mysteries of the Christian faith."

It was announced this week that American religious and scientific leaders will gather March 11 for a five-day conference at Rollins College, Winter Park, Fla., "in an effort to agree on and recommend a world government that will assure control of the atom bomb and other super-weapons." Among those who will confer with leading scientists, jurists and political representatives are Bishop G. Bromley Oxnam, president of the Federal Council of Churches; Roman Catholic Auxiliary Bishop Bernard J. Shell of Chicago and Dr. Louis Mann, rabbi of Chicago Sinai Congregation.

Problems of atomic energy were given top place on the agen-

da of the Federal Council of Churches at a special meeting in Columbus, O., this week, when a lengthy report prepared by the Commission on the Relation of the Church to the War in the Light of the Christian Faith was submitted. Signed by 21 prominent Protestant theologians, the report indorsed the view that control should be assigned to civilian rather than military agencies.

"A major task of the church in the anxious months ahead," the report declared, "will be to demonstrate a courageous fear of God and faith in His invincible goodness, in place of either complacency or panic before the awful energies now accessible for human use . . . As far as the best minds can see, the only promising defense against atomic warfare are moral and political, not physical defenses."

The report urged churches to call upon the government to affirm publicly, with suitable guarantees, that it will under no circumstances, be the first to use atomic weapons in any possible future war. It asserted that the only conceivable effective way to control atomic warfare and other forms of mass destruction is through international comity and joint effort, and warned that "exclusive trust in a political structure of any sort to solve the problems posed by atomic warfare would be a dangerous illusion."

Challenge of A-Bomb

In an address to the Federal Council meeting, Brig. Gen. David Sarnoff, president of the Radio Corporation of America, urged the church to meet the challenge of the atomic bomb by "awakening man to the fact that, as never before, he is his brother's keeper."

"The task of awakening the soul of man and raising his moral level," General Sarnoff told the assembled churchmen, "is your mission, your privilege and your opportunity. You are the custodians and guardians of the spiritual lives and aspirations of mankind.

"It is imperative that man think quickly how he can use these new-born forces for the preservation of peace. The atom's power for good far exceeds its power for evil, if man works as hard and with as much ingenuity to achieve a higher degree of national and international morality as he has worked to produce steam, electricity, electronics and atomic energy."

R. N. S.

And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

For my life is spent with grief, and my years with sighing; my strength faileth because of mine iniquity, and my bones are consumed.

DR. J. H. LEWIS, A.M., D.D.

After a generation during which Payne Seminary has weathered many storms, a new and vital personality takes the helm, in the person of that most finely chiseled education personality, Dr. John H. Lewis, who was trained at Morris Brown, Yale and the University of Chicago. He valiantly sets himself to the huge task of a by no means impossible task of selling to African Methodism a One Hundred Fifty Thousand Dollars Building Fund for Payne Seminary.

Yes, Church, Payne Seminary is definitely on the upgrade; she now has a modern scholastic recording system; the students are flocking to her doors as never before; a fine Faculty has been accumulated. Bishops Ransom, Gregg, Sims, Wright, and Greene have pledged to raise the major portion of the $150,000.00 to dress dear old Payne in new and representative material garments. Why just the other day Bishop Gregg had a planning conference with the intrepid Fourth District leaders to raise imperishable Payne $35,000.00!

Bishop Reverdy Cassius Ransom has already prepared to lay $10,000.00 on the sacred altars as an expression in the masterly leadership of far-seeing John H. Lewis, Dynamic Dean.